¶ The Testamentes of the twel

Patriarches, the Sonnes of *Iacob*: tra

slated out of Greeke into Latine by *Robert*

Grosthed, sometime Bishop of *Lincolne*,
and out of hys copy into French and
Dutch by others: Now eng-
lished by *A. G.*

EX DONO
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DOUCE

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Cum priuilegio Regiæ
Maiestatis.

A.p.244.

To the Christian Reader.

ALbeit these our happy dayes in some respect, good Christian, haue and enioy diuers and sundry workes, tending to the subuersis of Belial, and the erection of godlines: yet considering that as earthly, so we spiritual souldiors seldome rune to the watch without a larum: I thought it conuenient to rai vpon you with this graue and godly booke of long time hidde in Hebrue nowe come to light in English. The malice of the Iewishe people in concealing it, by reason of Christ the righteous, so often prefigured, was intolerable, but the singular prouidence of God in preseruing it vnspeakeable, & now at the last, though chargeable, yet fruitfull is the crystalling and pointing in our natural language, of this so worthy, so golde a writte: being of it selfe, without the accessary payuting of eloquent speach, a Mirror for Princes, a Preacher for all Christians, a beautifull Glasse for Women, for Children, Seruaunres, and such like, a wise, plausible, and most ready Scholemaister. For to applye to euery particular estate his peculiar property: art thou a Prince, a Magistrate, a Ruler, let Iudah rule thee: If thou thinkest vpon manly courage, he teacheth thee valiauntnesse, if thou seekest to gouerne aright, he willeth thee to flie tyranny: if thou thirst after manners of life, he soundeth it out, that Vayneglory,

Fornication and Discorde, blemishe, weaken, & at length vtterly consume Nobility. Let me proceede farther, and aske a questiō. Art thou a Bishop, a Minister, a Preacher of Christ his byrth, lyfe & death? behold Leuy as a lāterne. Thou canst teach thy selfe, but he can teach thee better: thou speakest to other, harken to him that talketh to thee: of thy office, how holy it is, how honorable, the contemners thereof how miserable, by whom begon, continued, and confirmed: of thy state of life, what, and how it should be, *Nunquam sine Sale, sine Sole*: to bee short, of thy blessednes if thou art godly, wise, and learned: of thine and theyr plagues where thou liuest, if wicked and ignoraunt: What should I say more? Looke vpon Iacob, O you parents, peruse these 12. godly fathers in tune and order: learne of him & his, to pray to God in Christes name for your children, haue a regard to theyr instruction: the want of the former your children shall misse, the neglect of the latter, you your selues shall bewayle. For the harty prayer of a Father to the Almighty for his children, is a right singular benefite: but he that for foolyshe pitty geueth to thē the bridle, is before God accounted a guilty partaker of their sinnefull race. Knew this booke therfore, harken how to teach your selues & your Children. You haue already handled a Sicke mans salue, enioy now at length a Sicke mans toung, to enstruct them when you leaue them, and what

Leuy.

Iacob.

to leaue them when you dye: els their end will be lamentation, but yours lamentable misery. And come you hither you Children of the earth, reade, see, and say that olde Father Ruben with his good brethren readely and rightly describe the blessed path of rigdteousnes, & the forclorne way of Belial, the one to flie, the other to follow. Wilt thou beginne with the eldest, for that olde age seemeth wisest: stoppe not then the eares of thy hart and body to so wise, and sweete a Charmer. O the number, O the ougleſome portraiture of those deadly spirites, that he hath so orderly numbred, and cunningly coulloured.

Ruben.

Lechery,	}	{ Pride,
Enuy,	}	{ Vaineglory,
Glotony,	}	{ Vnrighteousnes,
Bracery,	}	{ Wilfull Ignoraunce.

All these as they seeme, are in deede pernicious, but the former is most detestable, the ende whereof is consumption of thys earthly bodye, and destruction of the soule. which welspring & puddle of euill, if thou wilt haue dried vp, cease from drunkennes: if not see it, haue not a narrow and greedy eye vpon a beautifull face: if not drinke, stop thy mouth from busy questiõs with wanton women: to conclude, if not therein be ducked and drowned, vse labour, tame youthfulnes. For in this I ouershooting my selfe, (sayth Ruben to his childrē) defiled my Fathers bed. Therefore looke not vpon the

beauty of women, muse not vpon theyr doinges, but keepe your selues occupied, either in learning or some worke: charge your wiues and daughters that they trim not their heads, will them to chasten theyr lookes, for euery womā that dealeth deceitfully in these things, is reserued to the punishment of the world to come which trade of lyfe to eschew, seeing it is difficult without the fulfilling of the lawe, and the lawe, partly cōsisteth in mutuall loue: striue with Symeon the secōd brother to auoyd strife, which blindeth ẏ mind, pineth the body, prouoketh murder. The remedy whereof, is both forgeuing & forgetting. Take vnto thee Ioseph his cherefull countenaunce, a perfect platforme of a quiet minde, yet set before thine eyes Simeons withered hand, a right plague for such a sinne. All which disquietnesse & mischiefe, safely to set aside, let not Iuda be set apart. Gather by him experience, that for a man to glory in his owne workes is sinnefull, & he which vpbraideth an other mā his vice, standeth slippery. Iuda choked Ruben his eldest Brother with his fornication: marke, who sinned immediately but enuious and rayling Iuda? Did he not offēd after ẏ flesh in the Chananites house? Did he not take a wife without consent of Parentes? two great sinnes, and alas in these our dayes to much vsed, yet punished, the one with wāt, losse, or at the least, final ioy of Childrē sayth Father Iuda, the Patriarch: but the other w̄

vntol=

vntollerable damage of body & soule, sayth S. Paule the Apostle. Wherfore abstaine from wine, abhorre drunkennesse for such a one slaūdereth not, rehearseth not another mās sinnes, breedeth no sedition, but embraceth loue & charity with a single hart: as good Father Isachar, who neuer rayled, neuer Isachar was hurtfull or spitefull to his neighbour, neuer eate his meat alone but gaue part to the poore, neuer remoued the bondes and markes of other mens ground, but loued all men as his naturall Children. O that as we read this, so we might expresse the same in life and conuersation. Mercy and loue is a precious iewell, ỹ maintainers wherof being iointly cõcred prosper, once dissene= red come to nought. For the waters (sayth Zabulon) wash away the sand, when the Zabulo stones & timber are dissolued. Whose mercy and singular compassion was rewarded singularly. Sift his Testament, resem= ble his rare charity in cloathing the naked, and feeding the hungry, knowne and vn= knowne, as well straungers as his coun= trey men. Let not the spirite of Dan possesse Dan. your minde: Suffer not the wrath of Gad to Gad. settle in your hart for such worke with 3. pe= rilous instruments, bitter speach, trechery, and violent handes, yelding fruit not much vnlike as you may read, as you may see. Wilt thou be taught the ready path to that that thou doest seeke? two wayes there be (sayth Aser) Vice the one, the other Vertue, Aser.

Neptalim's race: Embrace the latter, eschew the former. But he that walketh in them both, blyndeth men, deceiueth himselfe, and mocketh God; whose double faced dealing shalbe double punished. Such are the couetous, such are they, y are merciful in naughtines, such hate they sayth Aser, that fast from iurates but not frō fornication. Haue therefore a simple hart with simple & righteous Ioseph the blessed of the Lord, the right figure of Iesus Christ: for hatred he shewed loue: being cursed, he blessed: beyng shotte through, he did not so much as bend his bow: albeit his brethren would haue slayne him, albeit they cast him into a well, though they solde him as a bondslaue, & y to straūgers & such as hated shepheards to ỹ death, of whom he was whipped & tormented, yet he, when they stood in feare, gaue them cōfort: when they were well nygh famished, gaue them foode: when by his authority might destroy, by his authority did preserue: being they Lord, vsing them as his betters: being they brother, accepting them as his Children: their vnkindenes not spoken of, they conspiracies forgotten, they cruell dealing most louingly, most mercifully forgeuen. You haue heard his loue toward his neighbour, harken his obedience toward God. When he was miserably afflicted, did he rage and swell: when he was made a bondslaue of a free mans sonne, did he cry out of heauen: being almost vtterly

forsaken

forsaken, did he vnpatiently accuse Gods iustice? no, *Expectans expectaui Dominũ*. And at the last, the Lord which hid his face did shew his countenaunce, of a caitife, in respect, making him free, of a freeman wealthy, of a wealthy subiect an honorable personage, Lord President of Pharaos land. whom the Egyptiãs being aliue loued, being dead loued, being rotten loued. whom liuing, neyther wealth nor woe coulde make to swell: neither promise or threats of the Egyptian strumpet could make slide: & therfore, being dead, neither world, deuill, nor mans pollicy could make forgoten. O that our mortall race might thus beginne, thus persеuere, might thus, thus O Lord, most happely finish. The spirite is willing but the flesh is weake. Learne therefore of Beniamin to inflame thy hart, that thou maist be ready both in body & soule. Let vs (sayth *Ecclesiasticus* commend, and so say I, Let vs behold the noble famous men, and the generation of our fore elders. For many glorious actes hath the Lord done in them, and shewed his great power euer since the beginning. Upon the consideration whereof, and especiallye for that I woulde haue nothing wãting in this booke that might serue thy contentation, I thought it as well pertinent to deale with the righteous Father, as with the godly childrẽ. For to shadow a face onely without a body hath his deserued commendation: but who so painteth a

Beniamin.

Eccle.44.

legge without a body, or a bodye without a head, it shall not be amisse, as I suppose, as well to terme him a foolishe painter, as to iudge the thing vndiscreetely paynted. Wherefore as well to see the head as the legge, and to heare the Father as the childrē, I haue faythfully drawne out of scripture, (& not according to my fancy fashioned) the death and Testament of Iacob that blessed & right happy Father, added to this auncient monument of the children. Therfore to recompence my paynes, reade them but read them diligently, neither read onely, but cōtēd to follow. For the imitation of good and godly men is the direct way & course to godlines. So may we accompt of Iacobs blessing: so may we throughly chalenge to be his Children, Childrē I meane, not by flesh, but spirite. The lord which made heauē & earth, ẏ lord which gaue his sonne to shed his hart bloud for vs, god which disposeth thinges to his pleasure, preserue our Queene, encrease our fayth, and make vs thankeful for his benefites.

Amen.

FINIS.

Richard Daye.

¶ The Teſtament of Iacob, that he made at his death, to his xij. Sonnes the Patriarches, concerning what ſhould betide them in the laſt dayes: gathered out of Geneſis. 48. 49. and added to this booke.

Come harke my Sonnes, two thinges I geue,
My bleſſing and my ban:
The firſt to them that godly liue,
The laſt to wicked man.

Gene.23. Iacob the sonne of Isaac, borne of Rebecca, the yeare of the world 2108. his Father being three scoze yeares of age, was a perfect man & righteous, dwelling in tents, not geuen to pleasure & hunting, as hys elder brother, elder by nature, not by grace: for the elder shall serue the younger, sayth the Lord. Wherfore not for that Iacob had so deserued, but because God had so appoynted. Wherfore when he thus by the determinate will of God, and heauenly disposition, which ordereth thinges whatsoeuer, had got his Brothers byrthright and his Fathers blessing; his Parents, considering that the slippery dayes of carnall copulation did approach, and warely fearing his brother Esau, for ỹ he conceaued murder in his hart, and instituted a byrth

Simple or innocent.

Rom.9. Iacob beloued not of merite but of grace.

Gene.25. Gene.26.

Gene.27.

The wicked euer resist Gods iudgemẽts.

day

day of his deuilish purpose, sent him from Berseba to Mesopotamia to Laban his mothers brother, there honestly to take a wife and quietly to liue. For Matrimony without consent of Parents, and due consideration of either party cõtracted, as it breedeth their disquietnesse, so it prouoketh Gods displeasure. Iacob therefore after long trauaile, being placed with his Vncle Laban and seruing him xiiij. yeares in labor and payn (albeit he was the Childe of promise, the blessed of the Lord, borne of a free woman, and that which is more his Vncles bone & flesh, & Lord of Chanaan) not arguing with himselfe as the worldly childre of this earth, saying: shall I which am a free and wealthy mans sonne be made a seruaunt? shall I be a drudge in my kinsmans house, being set to marry and not to serue? had I geuen him by Laban to wife

Genc. 28.

A Caueat for marryage.

Genc. 29.

Trouble & payne are destined to the elect.

An example for children.

Note the Fathers authority in mariage.

for

for his good seruice (by whiche God blessed that little that Laban had before) his two daughters Lea first, then Rachell with theyr handmaydes Bilha and Zilpha: of whom, according to the promise made vnto hym of God in Bethell, that his seede should be multiplyed: he begat xii. sonnes, xii. godly Fathers of the earth:

godly ote for ruauntes.

Ruben.	Dan.	Isachar.
Simeon.	Neptalin.	Zabulon.
Leui.	Gad.	Ioseph.
Iuda.	Aser.	Beniamin.

Thus he beyng blessed of the Lord, as well in Childzen as in substaūce, returned agayne to his native countrey, he and his Childzē, there to liue & thereto dy. But beholde, the diuine prouidence of God. After three & thirty yeares expired, he was remoued frō Chanaan to Gosē in Egipt by meanes of his sonne Ioseph chiefe stewarde of Pharao his land, whom his bre-

Mans lyfe s but a pilgrimage.

thzen

thyen heretofore had solde. Where
when he had liued 17. yeares, and
seene his family encreased exceed-
dingly, to his great ioy and com-
fort no doubt, especially all the o-
ther countreys about being pla-
gued with a great famine, & he by
Gods mercy not greatly feeling ỹ
same, perceauing also his trouble-
some pilgrimage drawing to an
end: called his sonne Ioseph, vnto
him & sayd: If I haue found grace in
thy sight, oh put thy hand vnder my
thighe (for in this order they tooke
an othe in Iacobs tyme) deale mer-
cifully with me and truely, bury me
not in Egypt, but let me sleepe with
my Fathers. Where noting his
sure fayth in the promise of God
made to his Fathers, willed hym
to looke for Canaan his hoped in-
heritaũce, and not to trust to Pha-
raos land. To which his request,
whē Ioseph his louing sonne obe-
diently did condiscend: Iacob ta-

God alway
prouideth
for the
righteous.

king

king a little more strength vnto him, and sitting vp, desirous also to shew forth the great goodnesse of the Lord in preserving him and his, sayd: God almighty appeared vnto me at Luz in the land of Canaan, and blessed me saying: Behold I will make thee fruitfull, and cause thee to multiply, and will make a great number of people of thee, and will geue this land to thy seede for an euerlasting possessio. Thy sonnes Manasses and Ephraim take as mine owne, and thy other brethren shall be called after theyr names. As I came from Mesopotamia, Rachell dyed in the land of Canaan, and was buryed by the way to Ephrata, the same is Bethleem. Then Iacob (albeit somewhat dimme for age) beholding Iosephes sonnes, sayd: whose are these? to whom Ioseph answered: they are my sonnes which God hath geuen me. O bring them to me (sayd Iacob) and let me

Parentes ought to tell their children Gods blessinges.

Verified in the carnall Israel to Christ his comming.

In the spirituall for euer.

That is shall be vnder theyr tribe.

blesse

bleſſe them. I had not thought to haue ſeene thy face Ioſeph, yet loe, God hath ſhewed me thy ſeede.

God, in whoſe ſight my fathers Abraham, and Iſaac did walke: God, which hath fed me all my life long vntill this day: and the * Angell, which hath deliuered me from all euill: bleſſe theſe laddes, and let my *name be named in thē, & the name of my Fathers, Abraham and Iſaac, & that they may grow into a multitude in the middes of the earth.

* Chriſt.

1. Compted as one of his children not that they ſhould pray vnto him being dead as Echius gathered. God hath mercy on whom he will.

Then as Ioſeph **lifted his Fathers hand from** Ephraim **to** Manaſſes **the Elder**, Iacob **ſayd**: let it be, I know it well my Sonne, he ſhall alſo be a great people, but his younger brother ſhal be greater, in thee let Iſraell bleſſe and ſay, God make thee as Ephraim & manaſſes. **After this he fainting ſayd**: Behold Ioſeph I dye, God ſhall be with you, and bring you agayne to the land of your fathers. Moreouer I* geue vnto thee a portiō

By fayth Iacob deuideth the lād as yet but hoped for.

of land aboue thy brethren, which I conquered by ſword and bow of the Amorites, And come you hyther alſo O my Children, that I may tell you what ſhall come on you in the laſt dayes: Gather ye together, and heare ye ſonnes of Iacob, harken vnto Iſrael your Father.

Ruben my firſt borne, my might, my ſtrength, excellēt in dignity and power, vncōſtāt as water, thou ſhalt not excell becauſe thou didſt defile my couch.

*Begotten in my youth

Symeon and Leuy, brethren in euill, who in your wrath ſlew a man, and in your ſelfewill digged downe a wall: Curſed be your wrath, for it was ſhameleſſe, and your fearcenes, for it was cruell. I * will deuide you in Iacob, and ſcatter you in Iſrael.

Leuy had no tribe and Symeon was vnder Iuda. Iudg. cap. 1.

Iuda, thy 1. hand ſhall be on the necke of thyne enemies: Thy Brethren ſhall ſtoope vnto thee, as a Lyons whelpe ſhalt thou come vp frō the ſpoyle: Thou ſhalt couch as a

Bleſſinges of Iuda. 1. A worthy captayne.

Lyon

Lyon, and as a Lyoneſſe. Who ſhall ſtirre thee vp? 2. The Scepter ſhall not depart from thee, nor a law-geuer from betwene thy feete, vntill Siloh come, all nations ſhall ſeeke after him 2. Thou ſhalt binde thy Aſſe ſole to the vine, and the Aſſes colt to the beſt vine: thou ſhalt waſh thy garment in wine, and thy cloake in the bloud of grapes: thy eyes ſhall be red with wine, & thy teeth white with milke.

2. A noble Prince. Christ.

3. A fertile land.

Zabulon, thou ſhalt dwell by the ſea ſide, & thou ſhalt be an hauen for ſhips: thy border ſhalbe vnto Zidon.

Iſachar, thou ſhalt be a ſtrong Aſſe, couching downe betwene two burdens: And thou ſhalt ſee that reſt is good, and that the land is pleaſaunt, and ſhalt bow thy ſhoulder to beare, and ſhalt be ſubiect vnto tribute.

Dan, thou ſhalt iudge thy people, as one of the tribes of Iſrael. Dan, thou ſhalt be a Serpent by the way, an adder by the path, byting the

Iudg. 13. 1. Sam. 15. 16.

horſe heele, ſo that his rider ſhall fall backward. Then Iacob foreſeyng in his minde the great calamity, that ſhould betide his poſteritye, cõforting him ſelfe & reſting in Gods promiſe, cryed out with hart and minde: O Lorde I haue wayted for thy ſaluation.

The Philiſtines.

Gad, an hoaſt of men ſhall ouercome thee, but thou ſhalt ouercome at the laſt.

Ioſua.1.21.

And what ſhall I ſay to Aſer? his bread ſhalbe fat, and he ſhall geue pleaſures for a king.

Num.32.

Nepthalim is a hinde ſent for a preſent geuing goodly wordes.

Iudge.45.

Ioſeph is a floriſhing bough by a well ſide, the ſmall boughes 1. ſhall run vpon the wall. The Archers ſhot agaynſt him and hated him: but his bow was made ſtrong, and his armes 2. ſtrengthned by the hands of the almighty God of Iacob. Out of him ſhall come an heardman a ſtone in Iſraell. All theſe thinges come frõ

The bleſſing of Ioſeph.
1. Encreaſe of family.
2. Helpe in diſtreſſe.

thy

thy fathers, God which hath helped thee, & bleſſed thee with bleſsinges of the heauē, with bleſſinges of the deepe beneath, with bleſſinges of breaſtes and wombe. The bleſsinges of (me) thy Father (that I geeue thee,) are ſtronger thē the bleſsings (that I had) of mine elders. Vntill the ende of the hilles of the worlde they ſhall be on thy head.

All thinge come of God.

Beniamin ſhall rauen as a wolfe. In the Morning he ſhall deuoure the pray, and at night deuide the ſpoyle. And now when I ſhal be gathered to my people, bury me with my father in the caue, that is in the field of Ephrō the Hethite, in the caue that is in the field of Machpelath, which is before Mamre in the land of Canaan which Abra. bought with the field of Ephrō the Hethite, for a poſſeſsiō to bury in, where as were buryed Abraham and Sara his wife, and Iſaac with Rebecca, and there I buryed Lea. The field and the caue that is

Not for the holines of the place, but for memory of Gods promiſe.

therein, was bought of the Children of Heth.

When Iacob had made an end of cõmaunding all that he woulde vnto his Sonnes, hauing lyued a hundreth forty and seuen yeares hee plucked vp his feete into the bed, and quietly dyed. Then Ioseph, falling vpon his fathers face, and kissing him with teares, caused him to be embawmed by Phisitions to the space of forty dayes, and mourned for him threescore and ten dayes. Who departing from Egipt into Canaã with noble men of the land in Charets and horsemen, buried him in the place which Iacob had appointed.

A token of good conscience.

THis is the copy of Ruben's Testament, concerning all the things which he gaue in charge to his children, before he dyed, in the hundred and fiue & twentith yere of his life. Two yeares after the decease of Ioseph, his children and childrens children came to visite him in his sickneſſe, and he sayd vnto them.

My children, I dye, and goe the way of my fathers. And seing there his brethren, Iuda, Gad and Aser, he sayd vnto them: Lift me vp my brethren, that I may tell you and my children the thinges that I haue hidden in my hart, for I am henceforth drawing to my long home. Then standing vp he kilſed them, and weeping sayd: Harken my brethren, and you my childrē geue eare to the word of your father Ruben, mark what I geue in charge to you: Beholde, I cōmaund you this day before the God of heaue, that ye walke not in the ignorance of youthfulneſſe and fornicatiō, wherinto I ouershot my ſelfe, and defiled the bed of my father Iacob. For I assure you that the Lord did therefore ſtrike me with a sore plague in my [illegible] by the space

Death is our long home.

Fornicatiō plagued. Gene. 35.4 1. Cor. 5.

*Prayer and repentaunce stayeth God his wrath.

space of seuen monethes, and ‡I had perished if my father *Iacob had not prayed to the Lorde for me, because he was minded to haue slayne mée. I was thirtye yeares olde when I did this euil in the sight of the Lord, & seuen monethes was I sick to ẏ death, and ‡with a frée hart did I seuen yeare penãce before the Lord, I

*The blessing and prayer of a Father to God for his children of what benefite.

In repentance the hart is to be considered not externall action.

dranke no wine, nor strong drinke: no flesh came within my mouth: I tasted not any fine bread: but I mourned for my sinne, for it was great, & there shall none such be done in Israell. And now my sonnes heare me, that I may shew you what I saw concerning the seuen spyrites of error in my repentaunce. Belyall geueth seuen spirites agaynst a man, which are the welspringes of youthfull workes, and seuen spirites are geuen man in his creation, whereby all hys workes are done. The first is ẏ spirite of lyfe, wherewith is created his beyng. The second is the spirite of seing, wherewith cõmeth lusting. The 3. is ẏ spirite of hearing, wherẅ cõmeth learning. The 4. is ẏ spirit of smelling, wherẅ cõmeth

The eight instrumẽts whereby man worketh and the effect of them.

1. Lyfe.

2. Seing.

3. Hearing

4. Smelling.

delight

delight by drawing in of ỳ ayre, & by breathing of it out agayne. The 5. is the spirit of speech, wherwith knowledge is made. The 6. is ỳ spirite of tasting wherof commeth the feeding vpon thinges yare to be eaten & drunke, & through them is ingendred strength, becausethe substaunce of strength is in meate. The seuenth is the spirit of seede and generation, wher with entreth in through the lust of pleasure. For this cause it is the last of creation, & the first of youth, because it is full of ignorauuce, and ignorauuce leadeth the younger sort as a blinde body into the ditch and as an Oxe to the stall. Amõg all these is the eight spirit, which is of sleepe, with whom is created the waisting away of nature and the Image of death. With these spirites are mingled the spirites of error. Wherof the first is the spirit of Lechery, who lyeth within in the nature and senses of man. The second spirite vnsatiablenesse lyeth in the belly. The third spirite of strife lyeth in the lyuer and in choler. The fourth spirite is of brauery and galantnesse, that the partye may seeme comly by excelle. The fifte is the spirite of pride, which moueth a man to winde o-

5. Speach.

6. Tasting.

7. Seede & of what property.

Sleepe and of what property.

Eight spirites of error and of what property.

1. Lechery.
2. Glutton
3. Enuy.
4. Brauery
5. Pride of what property.

uer

ner great thinges, or to thinke well of himselfe. The first is the spirite of Lying or vayneglorioulsnes in boasting a mans selfe, and in desire to file his talke concerning his owne kindred and acquaintance. The seuenth is the spirit of vnrighteoulsnes which stirreth vp the affections that a man should performe the lustfull pleasures of his hart. For vnrighteoulsnesse worketh with all the other spirites, by taking guile vnto him. Vnto all these spirites is matched the viij. spirite, which is the spirite of sleepe or sluggishnesse, in error and imagination, and so the soules of young folkes perish, because their mindes are darckened from the truth, and vnderstand not the law of the Lord, neither obey the doctrine of their fathers as befel to me in my youth. But now my children loue the troeth, and that shall preserue you. Harken to your father Ruben, and let not your eyes 1. ronne gazing after women, neither be ye 2. alone with a woman that is maried, neither seeke you about 3. what women are a doing. For if I had not seene Billa bathing of her selfe in a secret place, I had not fallen into that great wickednes. But my minde ran

6 Vaine-glory in what it consisteth.

7. Vnrighteousnes.

8. Wilfull ignorance.

Discommodities of ignorance.

Singleaers to fornication.

1. A greedy eye.

2. Close company with women.

3. Busy questions.

so

so vpon the naked woman, that it suffered me not to sleepe till I had committed abhomination. For while my Father Iacob, was away at his Father Isaackes, & I in Gader hard by Euphrata, a house of bethleem, Billa fell 4. drunken, & as shée lay a sleepe vncouered in her chamber, I went in and seeing her nakednesse wrought wickednesse with her: and leauing her a sleepe went my way. By and by an Angell of God bewrayed my wickednesse to my Father Iacob, who comming home mourned for me, and touched not Billa any more. Therefore looke not vppon the beautye of women, neither muse you vpon theyr doinges, but walke ye with a single hart in the feare of the Lord, busying your selues about some worke, and keeping your selues occupyed either in learning, or about your flockes, till God geue you such wiues as he listeth, leaste ye suffer as I haue done. I durst not looke my Father in the face to his dying day, nor speake to any of my brethren for shame. My conscience byteth me euen yet still for my sinne. But my father comforted me, and prayed for me to the Lorde, that his wrath might

Gene. 35.

4. Drunkennesse.

Nothing so secretly don but it shall be open.

A godly caueat.

Labour a preseruatiue from fornication.

A guilty conscience is a great burden.

passe

passe away from me. as the Lord himselfe shewed vnto me. Therefore from that tyme forth, I was kept from sinning any more. And you my children likewise kepe ye all that I shall tell you, and you shall not sinne. For fornicatiō is the 1 destruction of the soule, seperating it from God, & making it to draw vnto 2. Idols, because it leadeth the minde and vnderstanding into error, and bringeth men to their 3. graue before theyr tyme. For whoredome hath vndone many men. And although a man be auncient or noble, yet doth it shame him and make him a laughing stock both before Belial, & the sonnes of mē. But Ioseph because he kept himselfe from all women, and cleansed hys thoughtes from all fornication, found fauour both before the Lord and men. The Egiptian woman did much to him by vsing the helpe of witches, and by offering him slaberfawces: but the purpose of his minde admitted no noysome desire. For this cause the God of my Fathers deliuered him from all death both sēne and vnsēne. For if fornicatiō ouerrule not your minde, neyther shall Belial preuayle agaynst you. Women are hurtfull thinges

Remorse of conscience slayeth sin.

The fruit of fornication.

1 Destruction of the soule.

2. Idolatry.

3. Shortnes of life.

4. Ignominious shame.

Iosephes chastity rewarded.

Gene. 3. 9.

Looke pa. 65.

my

my sonnes, because that when they want power and strength agaynst a man, they worke guilefully to draw him to them by traynes: & whom they cannot ouermatch in strength, him they ouercome by deceit. For the Angel of the Lord which taught me, tolde me of them, that they be ouermaistred by the spirite of fornicatiō more then men be, and that they be euer practising in their hartes agaynst mē, first making their mindes to erre by decking of themselues, thē sheading their poyson into them by sight, and finally catching thē prisoners by their doinges: for a woman is not able to enforce a man. Therefore my sonnes, flie fornication, charge your wiues and daughters that they trim not their heades, & will them to chasten their lookes, for euery woman that dealeth deceitfully in these thinges, is reserued to ỹ punishment of the world to come. For by such meanes were ỹ Watchers deceiued before the floud: as sone as they saw thē they fell in loue one with an other, & conceiued a working in their mindes, and turned themselues into the shape of men, and appeared to them in their companying with their husbandes: and the womē by

Properties of vnchaste women.

A note for garish attire & wanton lookes.

An exāple of this mischiefe. Gene. 6.

by conceiuing the desire of them in the imagination of their minde, brought forth Giants. For the ‡Watchers appeared to them of heigth vnto heauen. Therefore kéepe your selues from fornication, & if ye entend to haue a cleane minde, kéepe your senses from all women, and forbid them likewise the company of men, that they may haue also cleane mindes. For although continuall companinges do not alwayes worke wickednesse, yet breede they incurable stinges to them, and to vs euerlasting shame before Belial, because that fornication hath neither vnderstanding nor godlines in it, and all enuiousnes dwelleth in the desire thereof, and for that cause shall ye enuy the childē of Leuy, and séeke to be exalted aboue thē, but ye shal not be able to compasse it: for God will auenge them, and you shall dye a daungerfull death: for vnto Leuy & Iuda hath the Lord geuen the souereinty, and vnto me and Dan, and Ioseph, hath he graunted to be princes with thē. Wherefore I charge you, heare Leuy: for he shal know the law of the Lord, & deale forth iudgement, and offer sacrifices, for all Israel, til the full time of Christ, the chiefe

‡ Teachers.

Infectious company corrupteth the minde.

Enuy accompameth fornication, shame followeth.

Genc. 49.

He prophesieth of Christ.

priest

priest, because the Lorde hath spoken it. I charge you by the GOD of heauen, that euery of you deale faithfully with his neighbour, and sticke vnto Leuy in humblenesse of harte, that ye may receiue blessyng at his mouth, for he shall blesse Israell and Juda. God hath chosen Juda to be the kyng of all people, wherefore worshippe you his seede, for he shall dye for you in battailes, both visible and inuisible, and shal raigne ouer you, worlde without ende.

Faithfull dealyng w neighbour

Gene. xlix.

Ruben hauyng geuen his Children the forefaps charge, and blessed them, dyed: Then they put him in a coffin, and caried him out of Egipt, buryed hym at Hebron, in the double caue where his fathers slept.

Finis.

¶ The Testamẽt of Simeon, made to his Children at his death concernyng Envy.

The harte in womans mouth, the face,
the ſworde, the Wolfe, the cap:
All theſe paint out the cuſtoms race,
that rãne to their miſhap.

THE Copie of Symeons wordes, whiche he spake to his Sonnes at his death, in the hundred and twentith yere of his life, in the which Joseph dyed. For they came to visite hym vpon his deathbed, and he sitting vp, kissed them saying.

Harken my children, heare me your father Symeon, whatsoeuer I haue in my hart. I am my father Jacobs secōd sonne, and my Mother Lea named me Simeon, because the Lorde heard her Prayer, I became very mightie, I went through with my doynges, and was not afraied of any thyng. For my hart was stoute, my mynd vnmoueable, and my stomacke discourageable: for hardinesse is giuen of the highest into mens soules and bodies. In those daies I enuied Joseph, because my Father loued hym, I hardened my harte against hym, to kill hym, because the Prince of errour sendyng foorth the spirite of enuie, blynded my mynde, that I could not take heede to spare my Father Jacob. But his God, & the God of his fathers, sendyng his Angel, did rid hym out of my handes. For while I went into Sychem, to cary tarre

Genes. 29.

Hardines whom it is

Genes. 37.

Man purposeth, G disposeth.

for our flockes, and Ruben into Dotaim where all our necessaries were layed vp in store: our brother Juda solde hym to the Ismaelites, and therfore when my brother was come againe, he was sorie, for he intended to haue conuaied hym safe agayne to our father. But I was angrie with Juda, for lettyng hym goe aliue, and bare him grudge fiue monethes after: howbeit God letted me, and restrayned the worckyng of my handes, for my right hande was halfe withered vp for vii. daies together. Then did I perceiue (my Sonnes) that that befell mee for Josephes sake, whereupon I repented sone after, and besought the Lord to restore my hande, and I would abstaine from all rancour, enuie, and follie. For I knewe I had conceiued a wicked thought against the Lorde, and against my Father Jacob, for my brother Josephes sake whō I enuied.

Now therefore my children, keepe your selues from the spirites of error and enuie. For enuie ouerruleth the 1. minde of euery man, suffering 2. him not to eate or drinke in rest, or to doe any good thyng, and is alwaies eggyng hym to 3. slaie the partie whom he enuieth, and pinyng 4. away at his

one. 37.

Thirst after loud plaued.

Enuie described.

Blindeth he mynde.

Hindereth istenaunce.

Prouoketh urder.

Pineth at

his prosperitie. Two yeres together I pu- mens pro-
nished my soule with fastyng in the feare of sperite.
the Lorde. For I knewe that the way to A remedie
deliuer mee from enuie, was the feare of gainst enu
the Lorde. If a man flee to the Lorde, the
wicked spirite fleeth from hym, so as his
mynde becommeth meeke, and of spitefull
he becommeth pitifull, bearyng no grudge
towardes suche as loue hym, and so his en-
uie ceaseth. And because my Father sawe
me sadde, he asked mee the cause of it. To
whom I lied, saying: I haue a paine in my
stomacke: for I was soriest of all my bro-
thers, for that I had been the cause of Jo-
sephes sellyng into Egipt. And when I
came into Egipt, and was put in warde by
hym as a spye. Then perceiued I, that I Genes. 42.
was iustly punished, and I was not sorie
for it. But Joseph beyng a good man, and Joseph m
hauyng Gods spirite in him, and being full itfull to h
of pitie and mercie, mynded not to doe mee brethren.
any harme, but loued me as well as the re- Genes. 50.
sidue of my brethren. Therefore my chil- Looke p
dren, keepe your selues from all spite and
enuie, and walke in singlenesse of mynde,
and good conscience, after the example of
your fathers brother, that God may giue
you grace, glorie, and blessednesse vppon

ure token good na- e.

your heades, as you see in hym. Of all the days of his life, he did neuer cast vs in the teeth with it, but loued vs as his own soule, and more then his owne Children, honoring vs, and giuyng vs riches, Cattell, and Corne abundauntly. You therfore my children, loue ye one another with a good hart, and put from you the spirite of Enuie: for it maketh a mans Soule to 1. growe sauage. 2. marreth his body, breedeth wrath, and warre in his thoughtes, setteth his bloud on fire, driueth him out of his wittes, and suffereth not reason to beare any sway. Moreouer, 3. it taketh away his sleepe, disquieteth his mynde, and maketh his bodie to tremble: For euen in sleepe some spice of imagined malice gnaweth hym, combryng his soule with Spirites of mischief, makyng his bodie gastly, and his mynde afrighted with trouble, and appearyng vnto men, as it were with a pernicious spirite, and pouryng out of poyson. Therfore was Joseph faire of face, beautifull, and comely to beholde, because no wicked thyng dwelt in hym, for hee had a countenaunce cleare from comberaunce of minde. And now my children, let your hartes be meeke before ye Lorde, and walke right before man: so shall

operties enuie. Corruptiō life. Distempe- ure of bo- Small epe. ies. 39. oken of a et mynde.

ye

ye finde fauour, bothe with God and man: and beware that ye fall not to whoredome. For whoredome is the mother of al naughtinesse, separatyng a man from God, and sendyng hym to Beliall. For I haue seene in Enockes wrytinges, that you and your childrē shalbe corrupted with whoredome, and doe Leuy wrong by the sworde. But they shall not preuaile against Leuy, bycause he shall fight the Lords battailes, and take all your tentes, and very fewe shall be deuided in Leuy and Juda, for hee shall bee your Capitaine, and my Father Jacob prophesied in his blessynges. Beholde, * I tell you al thinges aforehande, that I may be cleare frō the sinne of your soules. Now, if you put from you all enuiousnesse, and all stifneckednesse, all my bones shall florishe as a Rose in Israel, and my fleshe as a Lillie in Jacob, and my sauour shalbe as the sent of Libanus, and my holy ones shall be muitiplied as the Cedars for euer, and their boughes shall spreade out in length for euermore. Then shall the Seede of Chanaan perish together, with the remnaunt of Amaleck. All the Capadocians shall perishe, and all the Sithians shall bee destroyed. Then shall the Lande of

Effectes of whoredome. Genes. 49.

*Parentes teachyng ne their childre are guiltie.

Commodities of concorde.

Exod. 17.

Cham faile, and al the people go to wreck. Then shall all the earth rest from trouble, and all men vnder Heauen from warre. Then shall Sem bee glorified, when the greate Lord God of Israell appeareth vpon earth as a man, to saue Adam in hym. Then shal the spirites of errour be trodden vnder foote, and mē shall raigne ouer hurtfull fiendes. Then shall I rise again in ioy, and bleſſe the higheſt in his wonderfull workes: for GOD takyng a body vppon hym, and eating with men, shall saue men. And now my children, heare Leuy, and you shall bee deliuered by Juda: and aduaunce not your selues aboue these two Tribes, for of them two shall the sauyng health of God spring vnto vs. For the Lord shall rise vp of Leuy the Prince of Priestes, and of Juda the kyng of kynges, God and man. So shall he saue all the Gentiles, and the ofspryng of Israell. For these thinges sakes, I charge you to commaund your children, to keepe these thinges throughout all their generations.

on. 1.

he fruit of edience. ic. 49.

note for arentes.

And Simeon makyng an ende of these his sayinges, and commaundementes to his children, slept with his Fathers, when he was of the age of a hundred and twentie yeares.

yeares. And they laide hym in a Coffin of wood that rotteth not, that they might carrie his bones againe into Hebron, and they conueied him priuily in the warre of the Egiptians. For the Egiptians kept the bones of Joseph in the Kynges treasury. For their Inchaunters tolde them, that whensoeuer Josephes bones were caried away, there should be suche a plague of misse and darcknesse among the Egiptians, as one Brother should not knowe an other, no not euen by Torch light. And Symeons Children bewayled their Father accordyng to the Lawe of mournyng, and continued in Egipt till the daye of their departyng thence vnder the hande of Moses.

¶ The Testamẽt of Leuy, made to his Children at his death concernyng Priesthoode.

Flye sinne, be tust, rage not, giue light,
Ye Preachers of Gods worde:
For what thyng els sheweth Sũ & Moone,
Dame Venus, Wolfe and swordes?

ỹ. 3. So
Lea

THe Copie of Leuyes words, namely, which he spake to his childrẽ cõcerning all the thinges which they should doe, and which should happen to them, vnto the day of iudgement. Hee was in health when he called them vnto him, for he knew before when he should dye. Therefore, whẽ they were come together, he said vnto thẽ.

Leuy his byrth and countrey. Genes. 34.

I Leuy was bred and borne in Carram, and afterwarde came with my father into Sichem. I was at that tyme but young, about twenty yeres olde when I helped my brother Simeon to reuenge our sister Dina against Hemor. Now as wee were feeding of our flockes in Abelmaul, the spirit of the vnderstanding of the Lord came vppon me, and I sawe all men vnderminyng their owne ways, & how vnrighteousnesse had builded her self a fortresse, and wickednesse sat vpon the towers thereof. And I was sorie for mankinde, and besought the Lord to saue them. Then fell there a sleepe vppon mee, and I sawe a high Mountaine: It was the Mountaine of Aspis in Abelmaul. And beholde, the heauens opened, and

Loue of a true Pastor.

The vision of Leuy.

Christ. and the Angell of God said vnto me: Leuy, come hither: and I went from the first heauen to the second, and there sawe the water hangyng betweene the one and the other. And I sawe the third heauen muche brighter then them bothe: for the height thereof was infinite. And I sayd to the Angell, what meaneth this? And the Angel answered mee, marueil not at these thynges, for thou shalt see fower heauens yet brighter, and without comparison when thou commest vp to them. For thou shalt stande by the Lorde, and bee his Minister, and vtter his secretes vnto men, and preach of the deliuerer of Israell whiche is to come. By thee and by Iuda the Lorde will appeare to men, to saue al mankinde in them. Thy life shall depende vpon the Lord, by hym shalt thou haue thy fieldes, vineyardes, fruites, golde, and siluer. Therfore harken as touchyng the seuen Heauens. The lowest is most lowryng, because it is nerest to all the vnrighteousnesse of men. The second, hath Fire, Snowe, and Ise, prepared by the Lordes appointment, against the day of Gods rightfull iudgement. In it are al the spirites of vengeance, for the punishyng of the wicked. In the third are the powers of hoastes

Christ.

Ministers what they are, & their office.

The liuyng of the ministery from whence.

The descryption 1. of the seuē heauens, his vision.

2.

3.

hoastes ordeined against the day of iudgement, to take vengeaunce vpon the spirites of error and of Beliall. In the fourth aboue these, are the Sainctes, for in the higher places dwelleth greate glory in the holy of all holies aboue all holinesse. In the next vnto this, are the Angells that doe seruice in Gods presence, and seeke his fauour in all the ignoraunces of the righteous. Thei offer vnto the Lorde the sweete sauour of reasonable seruice, a Sacrifice without bloud. In the other that is vnder this, are the Angels that bring aunsweres from the Angels in Gods presence. In that whiche is aboue it, are the Thrones and Potestates, wherein is continuall offeryng vp of Hymnes vnto God. Therefore whensoeuer the Lorde looketh vpon vs, all of vs are moued, yea and euen heauen, earth, and the bottomles deepe are mooued at the sight of his greatnesse, but the children of men beyng witlesse, shall sinne and prouoke the highest vnto wrath. Now therefore vnderstande that the Lorde will execute iudgement vpon the Children of men. Because that men wil continue in vnbeliefe and vnrighteousnesse, euen when the stones shall cleaue a sunder, the Sunne be darkened, the waters

A prophesn of the stiffenecked worldlinges at the day of iudgement.

waters dried vp, the fire quake, and al creatures be troubled at the faintyng of the inuisible Spirites, and at the spoyling of hell in the passion of the Highest: therefore shall they bee condemned to punishment. The highest then hath heard thy prayer, to seperate thee from vnrighteousnesse, & to make thee his sonne and seruaunt and a Minister in his presence, a Lanterne of knowledge to lighten Jacob throughly, and to be as a day Sunne among the Children of Israell, and vnto thee and thy Seede shall the power of blessyng bee giuen, till GOD visite all nations in the bowels of the mercie of his Sonne for euer. Neuerthelesse, thy Sonnes shall lay their handes vppon hym to crucifie hym, and for this cause is wisedome and vnderstandyng giuen thee, to giue thy Children knowledge of hym, because that if they blesse him, they shall be blessed, and they that curse hym shall perishe in his sight. And the Angell opened mee the gates of Heauen, and I sawe the holie Temple, and the highest sittyng on the Throne of glory, and he said to me: Leuy, I haue giuen thee the blessynges of the Priesthoode, till I come my selfe to dwell in the middes of Israell. Then the Angell

A Minister what he should be: of hym self not righteous. Math. v.

Ende of the Priesthoode prophesied.

Christ his passion prophesied.

Christ.

brought

brought mee downe to the earth, and gaue mee a shield and a sworde, saying: execute vengeaunce in Sichem for Dina, and I will be with thee, for GOD hath sent me. And at that tyme I slewe the Sonnes of Hemor, as it is written in the Tables of Heauen. And I said vnto him, Lord I pray thee tell me thy name that I may call vppon thee in the tyme of my trouble. And he aunswered, I am an Angell whiche excuseth Israell, that he might not bee striken for euer, because all wicked spirites lye in waite for hym. Afterwarde, beyng woked as it were out of sleepe, I blessed the moste highest, and the Angell that excuseth the offspryng of Israell, and all righteous men. And when I came to my Father, I found an Asp of brasse, whereupon the Hill tooke the name of Aspis, whiche is harde by Gebat on the right side of Abyla. And I layd vp these sayinges in my hart, I councelled my Father and my Brother Ruben to perswade the Sonnes of Hemor to be circumcised, because I was zelously grieued for the abhomination whiche they had wrought in Israell. For first of all I killed Sichem, and then Symeon killed Hemor, and after vs came our Brethren, who smote

Genes. 34.

Christ our redeemer.

The zeale of a Minister. Genes. 34.

enes.34.

enes.49.

The ma-
er, not the
oyng rebu-
ed.

The sinne of
he Sichē-
mites.

.Raped
Dina.

.Persecu-
ed straun-
gers.
Genes.12.
.Vaulshed
heir wiues.

smote the City with the edge of the swoꝛd. Whē my father heard of it he was angry, because thei had receiued circumcision, and were killed afterwarde, and therefoꝛe heer delt otherwise with vs in blessing. Foꝛ we sinned in* doyng it against his will, and he fell sicke the same day. But I knewe that the Loꝛde intended euill vnto the Sychemites, because they had heretofoꝛe purposed to haue done the like vnto Sara, as thei did to our sister Dina. But GOD letted thē, And they persecuted our Father 2. Abꝛaham as then a straunger, and caried away his catell, and furthermoꝛe did beate Jeblae very soꝛe, who was boꝛne in his house. After the same maner delt they with all other straungers, takyng 3. away their wiues from them by foꝛce, and dꝛiuyng the men themselues out of their countrey. Foꝛ whiche cause the wꝛath of the Loꝛde came vpon them in the ende. And I saied to my Father: Syꝛ, be not offended, foꝛ GOD will bꝛyng the Chananites to worshyng beꝛe thee, and giue their land vnto thee, and vnto thy holy one after thee. Foꝛ frō henceꝛ foꝛth Sichem shall bee called the Citie of fooles, because that as men doe scoꝛne fooles, so haue we scoꝛned them foꝛ their worꝛ-

kyng

king of folly in Israell in taking away our Sister to defile her. Then came wee into Bethell, and there when I had Sacrificed three score and ten days together, I sawe the thyng againe, as I had seene it before. And I sawe seuen men in white rayment, saying vnto mee: Up, put on the Stoole of Priesthood, the Crowne of righteousnesse, the Reasonall of vnderstandyng, the Robe of trueth the Brestplate of faith, the Mitre of holinesse, and the Ephod of Prophesie. And so euery of them bringyng something with him, did put them vppon me, saying: Bee thou henceforthe the Lordes Priest, thou and thy Seede for euermore. The first annoynted mee with holie Oyle, and gaue me the Scepter of iudgement. The seconde washed me with cleane water, and fedde me with breade and wine, that is to wit, with the holie of holies, and clothed me with a holy and glorious Robe downe to the grounde. The third did put vpon me a Silken Garment like an Ephod. The fourth girded me with a girdle like to purple. The fift gaue me an Oliue bough full of fatnesse. The sixt did set the Mitre of Priesthood vpon my head. The seuenth filled my handes with Incence, to the entent

Gene. xxxv.

The Mintsterie described.

Exod. xxviii. Leuit. viii.

I ſhould execute the office of a Prieſt vnto the Lorde. And he ſaied vnto me: Leuy, vnto thyee principall thinges is thy ſeede appointed of GOD, namely to bee a ſigne of the glorious Lorde that is to come. And he that beleueth ſhalbe the firſt. The great lot ſhall not fall vppon hym. The ſeconde ſhall be in Prieſthoode. And the third ſhall haue a new name, becauſe a king ſhall riſe vp in Juda, and renue my Prieſthood, accordyng to the figure of the Gentiles, among al nations. But the comming of him is vnutterable, as who ſhalbe the Prophet of the higheſt, borne of the ſeede of our Father Abraham. All the pleaſaunt thynges of Iſrael ſhall bee giuen to thee, and to thy Seede, and ye ſhall eate all that is fayre to ſee to, and thy Seede ſhall diſtribute the Lordes Table, and of them ſhall bee high Prieſtes, Judges, and Scribes: for in their mouthes ſhall the holy thynges bee kept. When I awoake, I perceiued that this viſion was like the other, and I laied it vp in my harte, and ſhewed it not to any man liuyng vpon earth. The firſt two daies, I and Juda went to our Grandfather Iſaac, and he bleſſed me, accordyng to all the ſayinges of the viſions that I had ſeen, but he would

The thyee bleſſynges of the famely of Leuy.

Chriſt prophecied.

A diſtributyng excludeth a ſole receiuyng of the Sacramentes.

would not goe with vs vnto Bethell. But when wee came to Bethell, my father Iacob sawe in a vision concerning me, that I should be their Priest before the Lord. And he rose in the Mornyng, and tithed all thinges to the Lorde by me. Then came we to Hebron to dwel there, and by and by Isaac called me to expound the lawe of the Lord, accordyng as Gods Aungell had shewed it me, and he taught me the law of Priesthood, Sacrifices, Burnt offerinnges, Firstlynges, Freewill offerynges, and offerinnges for health. Euery day he taught me vnderstandyng and called vppon me continually before the Lorde, saying: my Sonne, giue no eare to the spirite of fornication for he wil followe thee and defile the holy thinges by thy Seede. Therefore take thee a Wife in thy youth, suche a one as hath not any blemishe nor vncleanneſſe, nor is of the kindred of the Allophites, or of the Gentiles. And before thou enter into the holies, wash, and likewise ere thou sacrificest, and also when thou hast done, Offer vnto the lord the fruites of the twelue trees that are euer greene, as my father Abraham taught me to doe: & the fruite of all cleane beastes, and of cleane foules offer thou in Sacrifice.

Exod. xxix. Leuit. i. ii. iii.

An exhortation for Ministers.

A Minister may be maried. Leuit. xxi.

He must come with a pure mynde to execute his office.

Leu. 1. 2. 3. 4. 5.

Likewise offer vp the first borne of all thinges, and the first fruites of the Vine, and sprinckle al thy Sacrifices with salt. Now therfore my Sonnes, keepe ye all the thinges that I commaunde you: for whatsoeuer I haue heard of my fathers, that haue I tolde vnto you. I am cleare from all the wickednes and sinne, which you shall commit to the ende of the world. Ye shall work wickednesse against the Sauiour of the worlde, and ye shall seduce Israel, stirring vp much euill against hym from the Lord, and dealyng wickedly with hym, so that Hierusalem shall not continue, by reason of your naughtinesse. The Vayle of the Temple shall be rent asunder, to discouer your foulenesse, and ye shall bee scattered as prisoners among the Heathen, and bee scorned, cursed, and trodden vnder foote. Neuertheless, the house whiche the Lorde shall chuse, shall bee called Hierusalem, as the booke of Enoch the righteous conteyneth. Therefore when I was twentie and viij. peres old, I tooke a wife whose name was Melcha, and she conceiued and bare me a sonne, and called his name Gershon, because wee were but straungers in our land: For Gershon signifieth banishment.

A comforte for godly parentes.

Prophesie of the destruction of Israel.

The realme plagued, whose ministerie is wicked.

Genes. 36. Leuy his progenie.

Now

Now I knewe of hym that hee ſhould not bee of the chiefe degree. The ſeconde was Caath, who was boꝛne the fiue and thirtith yeare. I ſawe a viſion Eaſtwarde, how all the Congregation ſtood vp aloft, and therfoꝛe I called his name Caath, which ſignifieth the beginnyng of greatneſſe, and learnyng. 2.

The thirde was Merari, who was boꝛne in the fiue and fiftith yeare of my life: And becauſe his Mother was hardely deliuered of him, ſhe called hym Merari, which is as muche to ſay, as my bitternelle. And in the thꝛée ſcoꝛe and fourth yere of my life, was my daughter Iochebed boꝛne in Ægypt: and ſo was I honoꝛable among my bꝛethꝛen. Also my Sonne Gerſhon tooke a wife, which bare hym Libny and Schimi. The ſonnes of Caath were Amram, Yſhuar, Hebron, and Vziel: and the Sonnes of Merari were Mahaly and Muſhy. In the fower ſcoꝛe and fowertenth yeare of my life, Amram tooke to wife my daughter Iochebed, becauſe that hee and ſhee were boꝛne bothe on one day. I was eight yeare olde, when I entered into the land of Chanaan: and eightéene yeare olde, when I entered the office of Pꝛieſthoode. At eight and twentie yeares I tooke a wife, and at 3. 4. Exod. vi.

Leuy made Pꝛieſt at 18. yeres.

Buried at Hebron.

fourtie yeares olde I entered into Egypte. And beholde, ye bee nowe my Childrens Children in the third generation. Joseph dyed in the hundred and tenth yeare. And

A note for Parentes.

now my Children, I warne you, feare the Lorde your GOD with all your harte, and walke plainly in all thynges, accordyng to his Lawe. Moreouer, bryng vp your Children in learnyng, that they may haue vnderstandyng by readyng the Lawe of God, without ceasing all their life long.

Blessynges of the learned minister.

For whosoeuer knoweth Gods lawe shall be honoured and goe whersoeuer he will, he shall be no straunger. Also he shall haue moe friendes then his forefathers had, and many shall bee glad to serue hym, and to heare the Lawe at his mouth. My sonnes, deale rightfully vppon Earth, that ye may finde Heauen, and sowe good thynges in your myndes, that ye maye finde them in your life. For if ye sowe euill thynges, ye shall finde & reape al maner of combraunce and trouble. Get ye wisedome in the feare of GOD: For if captiuitie come, and Cities and Countries be destroyed: golde and siluer, and all possessions perishe, but none can take away the wise mans wisedome, saue onely the blindnesse of vngodlinesse

Wisedome a precious Jewell.

and

and synne. For his wisedome shall become a shielde to hym among his enemies, and make a straunge Countrey to bee as his owne home, and cause hym to finde friendship in the middest of his foes. If he teache and doe suche thynges, he shall sitte with Kynges, as did our brother Joseph. And truely my Children, I knowe by the wrytynges of Enoch, that in the ende ye shall doe wickedly, laying your handes moste spitefully vpon the Lorde, and through you your brethren shalbe confounded, and made a scornyng stocke to all Nations. Howbeit our Father Israel is cleare from the wickednesse of the high Priestes, whiche shall lay hande vppon the Sauiour of the world. The heauen aboue the earth is cleane, and you bee the lightes of the Heathen, as the Sunne and the Moone. What shall all the Heathen doe, if you be ouerdarckned with wickednesse, and bryng cursednesse vppon your Countrey flolke, for whose sakes the light of the worlde is put into you, to inlighten all men with all, this light of the world shall you wilfully slea, and teach cõmaundementes contrary to the righteousnesse of God. Ye shall purloine the Lordes offerynges, and filche away peeces of it.

Synne byndeth wisedõ.

Cõmodities of wisedome.

Christ his death, & spitefulnes of the Jewes prophesied. Math. xxvii.

Mynisters what they are.

The wicked Priesthoode and their miserie described. 1. Samuel. 2.

Before ye do your Sacrifices to the Lord, ye shall steale away the choycest thinges, and eate them disdainfully with Harlots, teachyng Commaundementes of couetousnesse. Ye shall defile Maried Women, and enforce Maidens in Hierusalem. Ye shall match your selues with Whores and Harlottes. Ye shall take the Daughters of the Heathen to wife, purifyng them with vnrighteous purifyng, and your mingling shall bee as Sodome and Gomorrha, and ye shall be swolne with wickednesse in the Priesthoode, in so muche that ye shall disdainefully laugh the holy things to scorne, not onely bauntyng your selues against men, but also being puffed vp with Pride, against the Commaundementes of God. For this cause shall the Temple, which the Lorde shall haue chosen, bee vndoubtedly left desolate in vncleannesse, and you your selues become captiues to al Nations, and bee lothed and abhorred among them, and receiue endlesse shame and confusion, thorough Gods rightfull iudgement: and all that see you, shall shunne you. And were it not for our fathers Abraham, Isaac and Iacob: there should not one of my seede be left vppon earth. Furthermore, I knowe

A prophesie of their destruction.

A prophesie of Christes persecution.

by

by the Booke of Enoch, that you shall goe astray by the space of three score and tenne weekes, and defile the Priesthoode, staine the Sacrifices, destroy the Lawe, despise the sayinges of the Prophetes, frowardly persecute righteous folke, hate the Godly, abhorre the sayinges of soothfast men, and call hym Heretike that goeth aboute to renue the Lawe by the power of the highest: and in the ende ye shall kill * hym out of hande, as you thinke, not knowyng that he shall rise againe, and so shall ye receiue his innocent bloud wilfully vppon your owne heades. For his sake shall your holie places bee left desolate, whiche you shall haue defiled, euen by vtter forswearyng, and your dwellyng shall not be cleane, but you shall bee accursed among the Heathen, and despayre shall vexe you, till hee visite you againe, and mercifully receiue you through faithe and water. And forasmuche as ye haue heard of the three score and tenne weekes, heare ye also of the Priesthoode. For in euery Jubiley shall be Priesthoode. In the first Jubiley the first annointed into the Priesthoode shall bee greate, and talke to GOD, as to his father, and his Priesthoode shall be full of the feare of the Lorde,

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and in the day of his gladnesse he shall ryse
vp to the saluation of the worlde. In the se-
2. conde Iubiley, the annoinced shall bee con-
ceiued in the heauinesse of the beloued sorte,
and his Priesthoode shall bee honourable,
and hee shall bee glorified among all men.
The third Priest shall bee taken vp in sor-
3. rowe, and the fourth shall bee in griefe, be-
4. cause the multitude of iniquities shall bee
layd vpon hym, and throughout all Israell
euery man shall hate his neighbour. The
fift shalbe helde fast in darcknesse, and like-
5. wise the sixt and the seauenth. And in the
6. seauenth shall be such abhomination before
7. GOD and man, as I cannot expresse,
howbeit that the doers therof shalbe kno-
wen. For this cause shall they bee in capti-
uitie and corruption, and their Lande and
Substaunce shall bee destroyed: but in the
fift weeke they shall returne into their de-
solate Countrey, and renue the Lordes
house. In the seauenth weeke, shall come
Idolatrous Priestes, couetous Warri-
ours, vnrighteous Scribes, and filthy a-
busers of men, Children, and Beastes. Af-
ter that the Lord hath sent vengeaunce vp-
pon them in the Priesthoode, then will
GOD rayse vp a newe Priest, to whom

all

all the Lordes worde shall bee opened: and he shall execute true iudgement vpon earth many dayes, and his Starre shall arise in Heauen. As a King shall he shead forth the light of knowledge in the open Sunshine of the day, and he shall bee magnified ouer all the worlde, and bee receiued and shine as the Sunne vppon the earth, and driue away all darckneſſe, and there shall be peace vppon all the earth. In his dayes the Heauens shall reioyce, the earth shall bee glad, the Cloudes shall be merie, the knowledge of the Lorde shall be poured out vppon the earth as the Waters of the Seas, and the Angels of glory that are in the Lordes preſence shall reioyce in hym. The Heauens shall bee opened, and out of the Temple of glorie shall sanctification come vppon hym with the fathers voyce, as from Abraham the Father of Isaac, and the glorie of the highest shall be spread out vppon hym, and the Spirite of vnderstanding and sanctification shall rest vppon hym, whereof hee shall giue abundantly and mightily to his Children in truth for euermore, and there shall none succeede hym from generation to generation, worlde without ende. In his Priesthoode all synne shall come

Christ and his true ministerie described.

Christ lighteneth the world.

Baptisme of Christ prophesied.

No Pretender shall succeede Christ.

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to ende, and the vnrighteous shall cease from their naughtinesse, but the righteous shall rest in hym, and hee shall open the gates of Paradise, and shape the threatnyng Sword against Adam, and feede the Lambes with the fruite of lyfe, and the Spirite of holynesse shall be in them. He shall bynde vp Beliall, and giue his owne children power to treade downe hurtfull spirites, and the Lorde shall reioyce in his children, and accept them as his beloued for euermore. Then shall Abraham, Isaac, and Iacob be glad, and then shall I and all Sainctes reioyce. Now my children ye haue heard all, Therefore chuse vnto you either light or darcknesse, either the lawe of the Lorde, or the workes of Beliall, and wee aunswered our Father, saying: Wee will walke before the Lorde accordyng to his lawe. And our Father saied, the Lord is witnes, and his Angels are witnesses, and I am a witnesse, and you your selues are witnesses of the wordes of my mouth: And when we had aunswered, we will bee witnesses, Leuy rested with this charge giuen vnto his Children.

And he stretched out his feete, and was put to his Fathers, when hee had liued a

hundred

hundred and seuen and thirtie yeares, and they laid hym in a Coffin, and buried hym afterwarde in Hebron, besides Abraham, Isaac and Jacob.

Finis.

¶ The

¶ The Testament of Iuda made to his Children, at his death, concerning valiauntneſſe, courtouſneſſe and fornication.

Lo here the bleſſed Princely ſtate
Of Iuda, ſufferyng not his mate:
The Scepter, Lyon, Purſe and Crowne,
Betoken glory and renowne.

THe copy of al the sayinges of Juda, which he spake to his childrē at ẏ time of his death, when thei were come together before hym, he saied vnto them.

I was my fathers fourth sonne, and my mother called me Juda, saying: I thanke the Lorde for that hee hath giuen mee a fourth sonne. I was swifte of Foote and painefull in my youth, and obeyed my Father in all thinges, and blessed my Mother and my mothers sisters. And whē I came to mans estate, my Father Jacob prayed ouer me saying: thou shalt bee a Kyng and prosperous in all thynges. Beholde, God gaue mee grace in all my worckes both abroad and at home. Vpon a tyme I sawe a Hinde, and ran after her, and caught her, and made meate of her for my Father. Also I outran the Roes, and ouertooke all thinges that were in the fieldes, in so much that I caught a wilde Mare and tamed her, I plucked a Kid out of the mouthe of a Beare, and takyng hym by the Pawe ouerthrewe hym, and rent asunder all wilde beastes that turned vppon mee, as if I had

Juda his exhortation.

Gene. 29.

The duetie of childzen.

Maliciousnes of Juda by the gift of God.

Genes. 49.

1.

2.

3.

The manhood of Juda.

been

4. been a Dogge. I encountred with a wilde
5. Boare, and ouerrunning hym, tare hym in peeces. In Hebron a Bastard Lyon leapt vpon a Dogge, and I catchyng him by the tayle, slung hym away by and by, and his braste asunder. In the borders of Gare a
6. wilde Bul was feeding in the Fieldes, and I tooke hym by the Hornes, and swinged hym aboute, and finally killed hym. There came two Kynges of the Chananites ar-
7. med vppon our flocke, and muche people with them, and I alone runnyng to the flocke, stept to King Sur, and strikyng vp his legges, ouerthrewe hym, and so slewe
8. hym. Also I killed an other Kyng named Thaphes, sittyng on his horse, and so scattered all their people. I ouertooke Kyng
9. Achor, a Giaunt on Horsebacke, shootyng forwarde and backwarde: and throwyng a stone of threescore pound weight vpon his Horse, I ouerthrewe hym and killed him, and fightyng twoe houres with Achor, at length I claue his shielde, and maimed his feete, and finally slewe him. As I was pullyng of his brestplate, beholde eight of his frendes assayled mee, whereupon I filled my handes with stones, and slinging them at them with a slung, slewe fower of them,

and

and put the other fower to flight. Also our Father Jacob slue the Giant Beelisa king of all the Kynges, who was mightie and huge of the stature of twelue Cubites. By reason whereof, feare fell vppon them, and they left their fighting against vs. For this cause my father was carefull of mee, when I was in battaile with my brethren. Hee sawe in a vision concernyng mee, that the Aungell of strength followed mee euery where, to the intent I should not bee ouercome. The seconde handsell was a greater battaile to vs then that, whiche wee had at Sichem, in so muche that in fightyng valiauntly with my Brethren, I chased a thousande men, and slue of them twoe hundred persones, and fower of their Kynges, and followyng after them, scaled the wall of their City, and there slue twoe Kynges moe, and so wee deliuered Hebron, and led them all away as Prisoners. The next day we went to a strong walled, & vnapprochable Citie called Areca, whiche threatened to kill vs. Therefore I and Gad went to the Eastside of the Citie, and Ruben and Leuy to the West and Southside. They that stoode vppon the walles, supposyng there had been no moe but Gad and I, set

The valiãtnesse of Jacob.

fire vpon vs, while in the meane tyme my brothers that lay in stale, brake out vppon the other twoe sides, and scalyng the wall with Ladders, entred the Citie ere our enemies wist it, and so wee wonne it by the sworde, and set fire vppon the Tower, and burnt it vp with suche as were fled vnto it.
10. As we returned, the men of Thaffie lay in waite for our pray, and tooke it with our childrē. But we followed them to Thaffie and slew them, and burned the Citie, spoylyng all that was in it. And while I was at
11. the waters of Gurbea, wee fell vppon the men of Jobell that came against vs in battaile, and slewe and spoyled both them and also their complices, that came to their aide from Selon, so as we gaue them no respite to returne againe vpon vs. The fift day after there came men from Machir to fetche
12. away our Prisoners, whom wee mette in battaile, notwithstandyng that they were a mightie houst, and slew them before they could get vp to the place ẏ they came from. And when wee came to their Citie, their women tumbled downe stones vppon vs from the toppe of the Hill whereon their City stoode: But I and Simeon coasting to the backeside of the Towne, gott to the

higher

higher places, and destroyed the whole Citie. The next day it was tolde vs that the Cities of twoe Kynges came against vs with a huge Hoaste. I therefore and Dan, 13.
feinyng our selues to bee Amorytheans and fellowes with them, went into their Citie, and taking the enterances in the dead time of the night, did set the Gates wide open to our Brethren that came after vs, by meanes whereof wee destroyed them and all that they had, and when we had sacked the Citie, one did cast downe the three walles therof. Then went we to Thamna, which 14.
was the refuge of all the Kynges for their Warres. Where beyng angrie for a hurt that I tooke, I charged vppon those that stoode aboue mee, but they threwe downe stones out of slynges vppon mee, and shotte Arrowes at mee, and had killed mee, but that my brother Dan relieued me. Therfore wee came runnyng vppon them in a rage, and put them all to flight, and they passyng by an other Way, went and sewed humbly to my Father, who made a couenaunt with them, so as wee did them not any more harme, but receiued them into League with vs, and redelyuered them all their Prisoners. Then bindes I

Chamma, and my Father builded Rambahell. Twentie yeares olde was I when this warre was made, and the Chananites were afraied of mee, and my Brethren. I had much Cattell, and my chief Herdman was Yzan of Odellam, in whose company I saw Bersa kyng of Odellam, who made vs a feaste, and with muche intreataunce, gaue mee his daughter Bethsue to wife, whiche brought me forthe Er, Anan, and Sylon, of which three God slue two childelesse. For Sylon liued, of whom some of you be the childre. My father and we made eighteene yeres peace, with his brother Esau and his children. When the eighteene yeares were past, after our comming out of Mesopotamia, in the fortith yere of my life, Esau our Fathers brother came vpon vs, with a great and strong hoast, and was slaine by the Bowe of Jacob, and conueighed away deade vnto Mount Seir. Wee also followed vppon the Children of Esau, but his Citie was strong with high walles, and Gates of Iron and Brasse, so as wee could not enter into it, howbeit we did shutte them vp within it, and besieged it. Now when they shewed not themselues abroad in twentie daies together, I put my

Helmet

Helmet vppon my heade, and in sight of them all set vp a Ladder, and straying the wall, slue xxxvi of their noble men with a stone of the weight of three talentes. The next day Ruben and Gad went in and slue three score other. Then they offered peace, and wee by our Fathers aduise, receiued them to tribute. And they gaue vs two hundred quarters of Corne, fiue hundred Bates of Oyle, and a thousande and fiue hundred measures of Wine, vntill wee went downe into Egypt. After this my Sonne Her maries Thamar of Mesopotamia, the Daughter of Aram. Now Her was a wicked Impe, and doubted of Thamar, because she was not of the lande of Chanaan. Therefore the Aungell of the Lorde slewe hym the third night after his mariage, when he had not yet companied with her, by reason of his Mothers subtiltie, and so dyed in his naughtinesse, for she was loth that he should haue had any children by her.

Her and A- man slain f not vsing t benefite of lawfull ma riage.

When Anan was Mariageable, I gaue Thamar vnto hym, and he also of a spite compaigned not with her, notwithstanding that he knew a full yere with her. And when I threatened hym, then he com-

paigned with her, but yet by his Mothers commaundement, he let his seede fall vpon the grounde, and so he also dyed in his wickednesse. I myded to haue giuen her vnto Silon also, but my wife Bethsue would not suffer mee. For she spited Thamar, because she was not of the daughters of Canaan, as her self was: Now I knewe that the offspryng of Chanaan was mischieuous, but yet did youthfull phancie blynde my harte. And as I beheld her powryng out wine, I was deceiued with dronkennesse, and fell in loue with her. Vpon a tyme while I was away, the Waried Sylon to a Woman of Chanaan, which she her deede when I vnderstoode, I curssed her in the bitternesse of my Soule, and so she dyed in the wickednesse of her Sonnes. A two yeres after these thinges, as I went to shere my Sheepe, Thamar decking her self like a Bryde, sat her downe at the Gate of the Citie. For it was the custome of the Amorites that their Brides doe set them selues forthe at the Gates of their Cities, by the space of seuen daies together, to be abused in fornication. I therefore beyng dronken with the waters of Horeb, knewe her not by reason of wine, in so much that her beau-

Fornication a frutte of dronkennes.

Gene. xxxviii.

An intollerable custom of the Amorites.

Apparell, beautie, and wine, prouoketh whoredome.

tie

tie, together with the attire in deckyng of her self deceiued me, and thereuppon turnyng aside vnto her, I said, shall I come in vnto thee? And she aunswered, what wilt thou giue me? And I gaue her my Staffe, and my Girdle, and the Crowne of my Kyngdome. Uppon my companying with her, she conceiued afterwarde, I not knowyng my self to haue been the doer thereof, would haue put her to death for it. But she hauyng kept my pledges in store, shamed me with them, and whē I had heard myne owne wordes of her in secret, which I had spoken to her when I laye with her in my dronkennesse, I could not put her to death because it was of the Lordes doyng, but I touched her not any more to my dying day. For when I had done this abhomination in Israell, least she might worke wyles with mee, I sayde I would fetche my pledges againe of her. But when I inquired for her, the Townsmen said there was no Bride in their Citie, because she came from another place, and had sit there but a little while, and shee deemed that no man knewe of my goyng in vnto her. Afterwarde we came into Egypt to Ioseph, because of the dearth. Sixe and fortie yeares

Fornicatio is chargab

Hauyie ar thei that ce cease from doyng ill.

of all men, and committed a greate sinne in discouerynge the vncleane priuities of my owne sonnes. Through drinkyng of wine I was not ashamed to breake Gods Commaundement in takyng a woman of Chananie to Wife. Wherefore my sonnes, bee

Who ought to drinke Wine.

that drinketh wine had neede of discretion, and the discretion that euery man ought to vse in drinkyng of wine is, that he be ashamed to ouerdrinke hym selfe. For if he passe that bound, he forgetteth his vnderstandyng,

Properties of a dronken man is filthy talke, and wicked deed.

and cleaueth to the spirite of error, whiche causeth the dronken man to talke filthely and to doe wickedly, and not to bee ashamed, but to boast of his lewdnes thynkyng it to bee good. He that committeth whoredome is bereft of his libertie, and becommeth a bondslaue of Lecherie, and can not get out of it againe, after the same maner that I was made naked. For I gaue ouer my Staffe, that is to saie, the staye of my Tribe: and my Girdle, that is, my power: and my Crowne, that is, the glory of my Kingdome. Howbeit, repenting these thinges, I forbeare all Wine, and flesh vnto mine olde age, and was vtterly vnacquainted with all mirth. And the Angell of God shewed me that women should from tyme

Discommodities of whoredome.

to

to time ouermaister all men, as well Kynges as Kaitifes, and hereaue greate men of their glory. For the poouertie of a poore man is a greater fence to hym then is the strength of a mightie man. Therefore my Childzen, keepe measure in drinkyng, for there are in it fower noysome spirites, that is to wit: of concupiscence, of hartburnyng, of lechery, and of filthie gaine. If ye drinke Wine merily in the feare of the Lord with shamefastnes, ye shal liue. But if ye drinke without regarde of shame, and feare of GOD, then turneth it to dronkennesse, and dishonestie stealeth in. And if ye drinke none at all, then shall ye not sinne: neither in slaunderous wordes, nor in quarelyng, nor in rapling, nor in breach of Gods commaundementes, neither shal ye perishe before your tyme. For Wine discloseth the secretes of God and man vnto straungers, like as I bewraied the secretes of GOD, and of my Father Jacob to Bethlue the Chananite, whiche GOD hath forbidden to bee disclosed. Also Wine is a cause of Warre and sedition. Moreouer, I charge you my sonnes that you loue not money, ne looke vpon the beautie of women: for money and womanly beautie made me to ouer-

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3. Lechery.
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what com
modities it
hath.
1. It slaun
dereth not
2. It quare
leth not no
rapleth.
3. It breas
keth not th
Commaun
dementes.
4. It perit
sheth not b
fore ẽ tyme

old was I when we came hether, and thre score and thirteen yeres haue I liued here. And now my Sonnes heare me your Father, in all thynges that I charge you with all, and keepe ye all my sayinges, in doyng all maner of righteousnesse before the Lorde, and in obeying the commaundementes of the Lorde God, and walke not after your owne lustes, nor after the conceiptes of your owne myndes, in the pryde of your hartes; neither glorie in the workes of the strength of your youthe, because it is synfull in the sight of the Lorde. For in asmuche as I gloried in my battailes, and vpbrayded my brother Ruben with Billa, my Fathers wife, because no face of any beautifull Woman, had yet deceiued me, therefore the spirite of fondnesse and fornication fell vppon me, so as I was ouertaken both in Bethsue the Chananite, and in Thamar the wife of myne owne Sonnes. And I sayed to my father in Lawe, I haue made my father priuie to the matter, and therefore I will take thy Daughter to my wife. Whereuppon he shewed me an infinite masse of gold in his daughters behalf, (for he was a King) and decking her with golde and pearle, willed her to poure out

wine

wine to vs at the Supper. The beautie of the woman, and the wine together, dazeled myne eyes, and voluptuousnesse did so darken myne vnderstandyng, that I fell in loue with her, and brake the commaundement of God, and of my fathers, and tooke her to wife. Accordyng to the intent of my harte, the Lorde paied me home for it: for I had no ioye of the children that I had by her. Now therefore my Children, bee not dronken with Wine, for Wine turneth a mans vnderstandyng awaye from the trueth, and kindleth in hym the fire of lust, leadyng his eyes into errour, in so muche that Wine is a seruaunt to the spirit of lecherie, to further the feedyng of the mynde with voluptuousnesse, and so those twaine bereaue a man of all power. For if a man drinke wine till he be dronken, he traineth his mynde into the filthie thoughtes of lecherie, and kindeleth the bodie to carnall copulation. And if desired occasion serue, synne is wrought without shame. Such a thyng is Wine my Sonnes, for a dronken man is ashamed of nothyng. Beholde, it made both me and Thamar doe amisse, so as I blushed not at the multitude in the City, but went aside vnto her in the sight

Childrē that Marie without consent of parentes plagued.

Discommodities of wine.

1. Blindeth vnderstandyng.

2. Seruauntes of Lecherie.

Fruite of dronkenne

A dronken mā is shamlesse.

Example.

shoote my selfe in Bethsue the Chanamite. And I am sure that these two thynges shal corrupt myne of pyyng, and marre the wise men of my linage, and hurt the kyngdome of Juda, whiche GOD hath giuen me for obeyng my Father, for I neuer repined at my Father Jacobs commaundement, but did whatsoeuer he had me. And Abraham the father of my fathers blessed mee to fight for Israell, and so did Isaac blesse mee likewise: And I knowe that the kyngdome shall stande by me. But I haue read in the bookes of Enoche the righteous, that ye shall worcke wickedly in the latter dayes. Therefore my children keepe your selues from Lecherie and Couetousnes, and giue eare to your father Juda, for those thinges withdrawe men from Gods lawe, and blinde the vnderstanding of their myndes, and teache them 1. Pride, neither suffer thei any man to shew mercie 2. to his neighbour. They bereue his 3. soule of all good thynges, and bolde it downe in paines and sorrowes. Also they disapoinct hym of his sleepe, 4. and consume his flesh. Finally, 5. they hinder Gods Sacrifices, neglect his blessynges, disobeye the speakyng of his Prophetes, and are offended at the

Obedience
& parentes
how profita-
ble.

The discom-
modities of
couetuous-
nes.

Full of pryde

Mercilesse.

Disquieth
the Soule.

Consumeth
the Body.

Contemne
Gods holy
orde.

the woorde of godlinesse: for these two passi-
ons are contrary to the Commaundemen-
tes of GOD. He that serueth them, can-
not obey GOD, because they dazell mens
myndes, & walke abroad as well a nightes,
as of dayes. My Children, couetousnesse
leadeth men to Idolatrie. For through do-
tyng vppon money, he calleth them gods,
whiche are not, and compelleth the infec-
ted partie to growe moste vilely out of
kynde. For moneyes sake I lost my Chil-
dren, and had not the penaunce of my flesh,
and the humblyng of my Soule, and the
prayers of my Father Jacob been: I had
dyed as now without Children. But the
God of my Fathers beyng mercifull, and
full of compassion, knewe that I synned
through ignoraunce. For the prince of Er-
rour had blinded me, and I ouershotte my
self, as a fleshly man, and beyng corrupted
with synne, knewe not myne owne infir-
mitie, but thought my self to bee inuinci-
ble. Knowe ye therefore my Sonnes, that
two Spirites doe waite vppon a man: that
is to witte, the Spirite of truth, and the
Spirite of Errour, and in the middes be-
tweene them is set the Spirite of Vnder-
standyng of the mynde, whose propertie is

The Couetous and Lecherous can not feare God.

Idolatrie the frute of Couetousnesse.

Two spirites waite vppon a man.

to

to incline whiche waie it listeth. The thynges that belong bothe to trueth and vntruth are written in the breast of man, and GOD knoweth euery whitt of it, and none of all mens worckes can bee hidden at any tyme from hym, because all the priuities of mens hartes are written before the Lorde, and the Spirite of truth beareth witnesse of all thynges and accuseth all, and hee that sinneth hath a burnyng in his harte, and can not lift vp his face to his Judge. And now my children, loue ye Leuy, that ye may abyde, and exalt not your selues aboue hym, leaste ye perishe. The Lorde hath geuen vnto me the kyngdome, and vnto him the Priesthoode, and hath put the Kyngdome * vnder the Priesthoode. Unto Leuy is geuen the Priesthoode, and vnto Juda the Kyngdome, and GOD hath put the Kyngdome vnder the Priesthoode. Unto mee he hath geuen the thynges that are vpon the earth, and vnto * him the thynges that are in Heauen. As farre as the Heauen surmounteth the Earth, so farre doeth the * Priesthoode surmount the Kyngdome that is vpon the earth. For the Lorde hath chosen hym aboue thee, to approach vnto him, and to eate of his Table,

In respect he heauenly thinges are better then earthly, not an externall rule and gouernment. Ergo iure diuino, the Pope can challenge no earthly power. Not in power and rule but in the exercise of the office appertaynyng to God.

and

and to take the firstlynges of the Children of Israell, and thou shalt bee as a Sea to hym. For like as in the Sea bothe righteous and unrighteous are in daunger, and the one sorte are caught Prisoners, and the other sorte are inriched: euen so shall all kinde of men bee hazarded in thee, some sinkyng in miserie, and other some flotyng in prosperitie. For in thee shall raygne greate Whales, whiche shall swallowe up men as fishes, and bryng free mens Sonnes and Daughters into bondage. They shall take awaye mens Houses, Landes, Cattell, and Money by force, and wrongfully feede Rauens and other greedy fowles with many folkes fleshe, and they shall proser in naughtinesse, and bee exalted through couetousnesse, and there shall bee false Prophetes like stormes, whiche shall persecute al righteous men. But the Lord shall set them together by the eares amōg them selues, and there shall bee coninuall warres in Israel, and my kyngdome shall be kept up in straungers, till the sauiour of Israell come, euen till the comming of the GOD of righteousnesse, that Iacob and all Nations may rest in peace, and he shall maintaine my kingdome in peace for euer.

Tyrauntes and wicked men described and prophesied.

Mutual discorde to a plague for Tyrauntes.

Christ prophesied.

For

For the Lorde hath sworne to me, that the kyngdome of me and of my seede, shall neuer faile worlde without ende. But I am very sorie my Children, for the filthinesse and trecherie, and Idolatrie which ye shall worke against the kyngdome, by followyng Witches and Coniurers, by dowyng your daughters to deceiptfull Deuills, by makyng them Inchaunters, Charmers and Strumpetts, & by intermedlyng your selues with the abhominations of the Heathen, for the which thinges the Lorde shall dring vpon you 1. Famine, and 2. pestilence, death and 3. sword wrathfull, 4. besiegement, and 5. deuouring dogges, reproche of 6. friendes and foes, losse and 7. paine of eyes, slaughter 8. of your Children, rauishyng 9. of your Wiues, spoyle of your goods, the burning 10. of your temple, the desolation 11. of your countrey, and the 12. captiuitie of your selues among all Nations, whiche shall geldе some of you, to make Eunuches for their Wiues. But if ye returne to the Lorde with hartie 1 repentaunce and humanitie, and walke in all the

Note this ye that seeke after Witches for lost goods.

The miserie of Jerusalē.

. Famine.
. Pestilence.
. Death and sworde.
. Besiegement.
. Deuouryng Dogges.
. Daiely reproche.
. Losse and pain of eyes.
Slaughter of childrē.
Rauishyng of wiues.
. Burnyng of the temple.
. Desolation of the Countrey.
. Captiuitie.

remedie all these.
Repentaunce.

the 2. Commaundementes of GOD: He will visite you with mercie, and louingly deliuer you from the bondage of your enemies. After this shall rise among you a Starre out of Jacob, and a mã shall spring out of my seede, whiche shall walke as the daysunne of righteousnes, among the children of men, in peace and meekenesse, and righteousnesse, and no sinne shall be found in hym. The heauens shall open vpon him, to poure out the spirite of blessednesse vpon hym from the Father, and hee shall sende out the spirite of grace vppon you, and you shall be his children in trueth, walkyng in his first and last Cõmaundementes. This is the offspryng of the most high God, and the welspryng of life to all flesh. Then shal the Scepter of my kingdome shine bright, and out of your roote shal spring the vessell of plantyng, in whom shall growe vp the Rod of righteousnesse to the Gentiles, to iudge and saue all suche as call vpon hym. After this shall Abraham, Isaac, and Jacob rise vp againe to life, and I and the Princes my brethren, shall be your Scepter in Israel. Leuy first, I next, Joseph the third, Beniamin the fourth, Symeon the fift, Isachar the sixt, and so all the rest. And

Obedience.

The moste heauenly benefite of Christ his seconde comyng.

the Lord hath blessed vs: Leuy shall be the Messenger of my presence, Symeon the Power of my glorie, Ruben Heauen, Issachar the Earth, Zabulon the Sea, Ioseph the Mountaines, Beniamin the Tabernacle, Dan the lightes, Neptalim the Deinties, Gad the Daysunne, and Aser an Oliue tree. And there shall bee one people of the Lorde, and one tongue, and there shall be no more the false Spirite of Beliall, because he shalbe cast into endlesse fire. They that are buried in sorrowe, shall rise in ioy: and they that were poore for the Lordes sake, shall be made riche. They that suffered penurie, shall haue plentie, and they that were weake, shall bee made strong. They that dyed for the Lordes sake, shall walke vp vnto life, and runne in Iacob, yea they shall runne skippyng, and leappyng, and they shall flye as Eagles for ioye. But the vngodly shall be sorrowfull, and the sinners shall mourne, and all people shall glorifie the Lord for euer. Therefore my children, keepe all the Lawe of the Lorde, for there is hope for all suche as walke aright. A hundred and nineteene peres olde doe I dye in your sight. Let none of you bury me in costly clothes, nor rippe my Belly, for so will

A sweete cõsorte for the godly christẽ Math.v. Note.

The blessed estate of the elect after death.

Iuda would no sumptuous buriall.

will Rulers doe: But cary me backe into Hebron with you. With these wordes Iuda dyed: and his Children doyng in all thynges as he commaunded them, buried hym with his Fathers in Hebron.

Finis.

¶ The Testamẽt of Isachar, made to his Children at his death, concerning a single harte.

Learne here a simple life,
Not voyde of paine but strife:
The Sythe, the Spade, the Asse,
Set forth what man he was,

The exhortation.

Isachar
S. So
Lea

THe copie of Isachars wordes. He callyng his children about him, saied vnto them: Ye childrē of Isachar heare your Father, and harken to the wordes of the beloued of the Lorde. I am Jacobs fift Sonne, in the rewarde of Mandrake. For Jacob brought Mandrakes out of the fielde, and Rachell meetyng hym, tooke them of hym. Thereat Ruben wept, and at his noyse my Mother Lea came out. Nowe the Mandrakes were sweete sented Apples, whiche the lande of Aran bryngeth forth in high Countries, by the waterualliés. And Rachell sayed, I will not giue thee these Apples, because they shall helpe me to children. Now there were twoe of these Apples. And Lea saied, doeth it not suffice thee, that thou hast gotten away the thousande of Virginitie, but that thou wilt haue this also? She aunswered, let Jacob lye with thee to night, for thy sonnes Mandragoras. Lea sayde vnto her, doe not boast nor brag, for Jacob is myne, and I am the Wife of his youth. And Rachell aunswered, how so, was hee not first handfasted vnto me, and serued he not our Father, fowerteene yeres for mee? What

Gene. xxx

shall I doe to thee? For many are the wyles and pollices of men, and guile goes forwarde vppon earth. If it had beene otherwise, thou shouldest not haue seen Jacob in the face at this day. For thou art not his wife, but wert guilfully put to hym in my steade. My Father deceiued me, and conueiyng mee away that night, suffered mee not to see hym. For had I been there, this had not come to passe. Wherfore take thee one Mandrake, and in lewe of the other, I graunt thee hym for one night. And Jacob knewe Lea, who conceiuyng bare me, and called my name Issachar, because of the hyer. Then an Angell of the Lorde appeared vnto Jacob, and saied that Rachell should beare but two sonnes, because she had forsaken the companie of her Husbande, and chosen continencie: And if my Mother Lea had not giuē thee two Apples for his companie, shee should haue borne eight Children, whereas by reason of that, shee bare but sixe, and Rachell two, because GOD visited her in the Mandrakes. For he knew that shee desired to companie with Jacob for Issues sake, and not for lust of pleasure. For shee layed vp the Mandrake, and deliuered it to Jacob the next day, and there-

fore

fore GOD heard Rachell in the Mandrakes, because that although shee had a mynde to them, yet she eate them not, but offered them to the Priest of the moste highest, whiche was in those dayes, and layed them vp in the Lordes house. Therefore my Children when I came to mans state, I walked with an vpright harte, and became Bayliffe of Husbandry to my Fathers, and brought them the fruites of their Landes in their due seasons, and my Father blessed me, when he sawe how I walked plainly and simply. I was no busie bodie in my doynges, I was not hurtfull nor spitefull to my Neighbour, I rayled not vppon any man, neither dispraised I the life of any, that walked in singlenesse of mynde. By reason hereof, when I was thirtie yeares olde I tooke a wife, because labour had consumed my strength. I neuer knewe the pleasure of a Woman through wantonnesse, but my labour made mee to sleepe soundly, and my Father did alwaies reioyce of my simplicitie. For whatsoeuer paynes I tooke, first of all I offered all the first fruites, and the first ingeudered Cattell to the Lord by the Priest, and then gaue my Father the rest, and the Lorde

The godly life of Isachar and his true dealing. An example for godly children.

A patterne of a vertuous life.

doubled his benefites in my handes. Yea, and Jacob hym selfe perceiued well, that GOD wrought with my plaine dealyng. For vnto euery poore man, and to euery man in aduersitie, gaue I of the fruites of the earth with a single harte. And now my Children harken, and walke in singlenesse of mynde, for I knowe that the Lorde is very wel pleased with it. The singleharted man coueteth not Golde, undermineth not his Neighbour, lusteth not after diuersitie of meates, desireth not shift of Apparell, nor behighteth him self long tyme, but onely hath an eye to Gods wil, and the spirites of errour can doe nothyng against hym. For hee can no skill to entertaine a faire Woman, least hee should defile his owne mynde: wrath ouermaistereth not his wit, enuie melteth not his soule, neither doeth his mynde run couetously vpon gaine. For he leadeth an vpright life, and beholdeth all thynges with a single eye, excludyng all hurtfulnesse of worldly errour, least hee should oversee any of the Commaundemētes of God. Therefore my Children keepe Gods Lawe, and holde faste plainnesse, walke on in innocencie, and be not to inquisitiue in Gods secretes, or of your neighbours

With a plaine dealyng man the Lorde is pleased.

A singleharted man described, who and what he is.

bours doynges: but loue GOD and your Neighbour, pitty the poore and weake, bowe doune your backes to Husbandry, and labour in tilling of the earth, in all maner of Husbandrie, offeryng presentes to the Lorde with thankesgiuyng, who blesseth the Earth with encrease, and newe spring of fruites, as he blessed al holy men, from Abell to this day: for there is none other portion giuen thee, then of the fatnesse of ꝑ earth, whose fruites come by paines takyng, for our Father Jacob blessed mee with the benefites of the earth, & the Firstlinges of fruites. Leuy and Juda are glorified of the Lorde among the children of Jacob. For God hath planted hym self in thē, geuyng to the one the Priesthoode, and to the other the Kyngdome. Therefore obey ye them, and walke plainly as our Father Jacob did. For vnto Gad it is giuen to destroye the temptations of Israel. My children, I knowe that in the last dayes, your children shall forsake plainnesse, and cleaue to couetousnes, let goe innocencie, and followe lewdnesse: Leaue Gods Commaundementes, and sticke vnto Beliall, giue ouer Husbandrie, and gadde after wicked deuices, and therefore shall they be scatte-

Learne your children of the earth.

Obedience and plaine dealing commended.

A plague for disobedēce.

red among the Heathen, and become bondslaues to their enemies. Wherefore warne your Children of it, that if they sinne, they may returne quickly to the Lorde, for he is mercifull, and will deliuer them, and bring them home againe into their owne Lande. I am now an hundred and two and twentie yeres olde, and I knowe not any deadly sinne vppon mee. I haue not knowen any woman but my wife, neither haue I committed whoredome in the lust of mine eyes. I haue not dronke Wine vnto dronkennesse, neither haue I coueted any pleasant thyng of my neighbours. There hath been no guile in my hart, neither hath there any lying gon out of my lippes. I haue been sorie with euery man that was in heauines, and giuen my bread to the poore. I haue not eaten my meate alone, nor remooued the boundes and buttels of landes. I haue beene pitifull all the dayes of my life, and dealt truely in all cases. I haue loued the Lord with all my strength, and all men as myne owne children. My Sonnes, if you also doe the like, all the spirites of Beliall will flye from you, and nothyng that mischieuous mē can do against you, shall haue power ouer you. You shall bryng all wilde

The innocencie of Issachar.

A godly patterne to followe.

Harken you Landlordes, learne you wealthie of the earth.

Beastes

Beaſtes in ſubiection to you, beecauſe ye haue the Lorde of Heauen with you, if ye walke with men in ſinglenes of harte. And hee willed them to carie his bodie into Hebron, and to burie hym there in the Caue with his Fathers. Thus hee ſtretched out his feete, and dyed in a good age, hauing all his limmes ſtrong and ſound, and ſlept the ſleepe of all the worlde.

Finis.

¶ The

¶ The Teſtament of Zabulō, made to his Children at his death, concernyng compaſſion and mercie.

The poore man at home, Zabulon fed,
The ſtraungers vnknowen alſo clothed:
When Ship did ſaile, } *But gaue him wit,*
God did not faile: } *To gouerne it.*

THE charge that Zabulō gaue to his children, in the hundred and fourteenth yeare of his life, two and thirtie yeres after the decease of Joseph. His exhortation when it was giuen.

And hee saied vnto them, heare ye mee ye Sonnes of Zabulon, a good gift to my Father and Mother. For when I was begotten, my Father was greatly encreased in Sheepe and Cattell, by reason of the good lucke that he had, through ẏ straked Rods. Genes. xxx.

I wiste not my Children, I wist not, that I sinned in those dayes. For I considered not that I dealt wickedly through ignorance in Josephes case, and moreouer concealed it with my Brothers from our Father; howbeit, that I wept muche for it in secret, for I was afraied of my Brothers, because they had all conspired together, to kill hym with the Swoorde, that should bewraie that secret. Neuertheleſſe, whē they would haue killed hym: I besought them moſt earneſtly with teares, that thei would not doe ſuche wickedneſſe. For Symeon and Gad, came vpon Joseph to haue killed hym, and Joseph fallyng vpon his knees, The loue of Zabulon toward Joseph.

saied

saied vnto them: Haue pitty vppon me my Brethren, haue pitty vppon the Bowelles of our Father Jacob. Laie not your handes vppon mee to shead innocent bloud, for I haue not sinned against you. If I haue done amisse, nurture me with chastisemẽt, but laye not your handes vpon mẽ for our Father Jacobs sake. Vppon his saying of these wordes, I beeyng moued with compassion came and wept, and my harte melted within mee, and all the substaunce of my Bowelles were loosened vppon my soule. Also Joseph wept, and I with hym, and my harte trembled, and the ioyntes of my bodie quaked, and I was not able to stande. And when hee sawe mee weepyng with hym, and them commyng towardes hym, to kill hym, he fledde behinde me, and besought them to pitty hym. Then Ruben steppyng in, saied: My brethren, let vs not kill hym, but let vs cast hym into the dry Pit, that our Fathers digged, and founde no water in it. For GOD suffered no water to spryng vp in it, because it should be a sauegarde for Joseph. And so GOD did, till they solde him to the Ismaelites. Thus gaue I no consent to the synne against Joseph, but Symeon, Gad, and the other

A good conscience refuseth no trial.

Loue betweene brethren is as a precious oyntment.

Mutuall loue is mutuall safetie.

of

of my Brothers takyng money for Ioseph, bought Shooes with it, for themselues, their Wiues, and their Children, saying: Let vs not eate it, because it is the price of our Brothers bloud, but let vs treade it vnder our feete, because hee saied, he should raigne ouer vs, and wee shall see what his dreames will come vnto. Therefore in the Scepter of Enoches Lawe, it is written of hym that would not raise vp frede to his brother, *I haue loosed Iosephes Shooe*. For when wee came into Egypt, the young men vnbuckeled Iosephes Shooes at the Gate, and so wee worshipped Ioseph as it had beene Pharao, and not onely worshipped hym, but also kneeled downe before hym with blusshyng, and so were put to shame before the Egyptians; for afterwarde the Egyptians heard of all the ill that wee had done vnto Ioseph. After the layng of hym in the pit, my Brothers set meate vppon the Table to eate. But I mournyng for Ioseph, did taste no meate by the space of two days and two nightes together, neither would Iuda eate with them, but had an eye to the Pitt, because hee feared least Symeon and Gad should steppe there and kill hym:

A figure of the treachery and couetousnesse of Iudas reade Math. xxvii.

Iuda carefull for his brother.

When

When they saw that I eate nothyng, they set mee to keepe hym till he was solde. He was in the pit three days and three nightes without repast ere he was sold. Ruben hearyng that he was solde in his absence, rent his garmentes, and wept, saying: how shal I looke my Father Jacob in the face? And therewithall takyng money, hee ran after the Marchauntmen, but he could not finde them: For they had left the Kynges high way, and were gone away apace by bye Lanes, and Ruben eate no meate that day. Dan therefore commyng vnto hym, saied: weepe not, neither be sad for the Boye, for I wote what wee may say to our Father Jacob. We will kill a Kid, and staine Josephes Coate with the bloud of it, and say to hym: See if this be thy sonnes Coate or no. For when they entended to sell Joseph, they stripped him out of our fathers coate, and put vpon him an olde coate of a bondeseruaunt. Symeon had gotten his Coate, and would not deliuer it vs, but was myn-ded to haue cut it in peeces with his sword, and he was angrie that hee was yet aliue, and that he had not slaine him. Then al my Brethren risyng vp together, saied vnto hym: why shouldest thou not giue it vs, see-

Ruben his loue toward Joseph.

Marke the wicked pol-icie of the vn-godly.

yng

yng that thou onely art the wozker of this mischief in Israell: Hereuppon he gaue it them, and they did as Dan had counselled. And now my childzen I warne you keepe the Lozdes Commaundementes, be mercifull to your neighbours, and haue inward compassion towardes all, not onely men but also beastes. Foz in that respect ꝑ Lozd blessed me, insomuch that when al my bzothers were sick, I scaped without sicknes. Foz GOD knoweth euery mans intent. Therefaze my Childzen haue compassion in your Bowels, because that as any man dealeth with his Neighbour, so will God deale with him. Foz the childzen of my bzothers fell sicke also and dyed foz Josephes sake, because their fathers pitied hym not, but my Childzen were preserued without sickneſſe as you knowe. And while I was vpõ the Sea coast of Chanaan, & whereas many other were dzowned in the Sea, I abode vnhurt, I was the first that made a Fisher Boate to float on the Sea, foz God gaue mee vnderstandyng and wisedome therein, so that I did set vp a Mast in the Boate, and fastned a Saile to the middes of the wood, and castyng along the shoze in it, I fished foz my Fathers houshold til we

Zabulon his exhoztation. Compassion is to be shewed as well to beastes as men.

The vnmercifull punished both they, & their childzen.

Fishers Boates first inuented by Zabulõ, but God gaue the wisedom. Genes. 49.

came into Egypt: and for pieties sake I gaue of my fishing to euery straunger that I met with. If there were any Forriner borne, or any sicke bodie, or any aged person, I boyled my fishe and dressed it well according to euery mans neede, and caried it to them, comforting them and hauing compassion with them. And therefore God made me to catch muche fishe in the Sea. For he that geueth his Neighbour, receiueth the thinges multiplied of the Lorde. Fiue yeres did I fish, giuing to euery man that I sawe, and seruing all my Fathers house sufficiently. In harueste time I fished, and in winter tyme I fed sheepe with my brothers. Now wil I tell you what I did, I saw a miserable man in the deepe of winter, and hauing compassion vpon hym, I stale a garmente priuely out of my House, and gaue it the naked man. You therefore my Children, take pitty indifferently of all men, and shewe mercie with the thynges whiche the Lorde giueth you, & deale them abroade to all men with a good harte. And if ye haue not wherwith to succour the needy out of hand: yet haue compassion on him with inward mercie. I know that my hand forslowed not to giue to hym that wanted,

The singular compassion of Zabulon.

Note.

Zabulon his mercie in geuing foode.

A mercifull deed to cloth the naked.

and

and to spend that time with him, insomuch that I haue walked aboue seuen furlonges with such a one weeping, & my hart yerned vpon him for compassion. You therfore my children, haue earnest and inwarde mercie towardes all that are in miserie, that God hauyng pitty vppon you may be mercifull to you likewise. For in the last daies God will sende his mercie vppon the earth, and wheresoeuer he findeth inwarde and hartie mercie, there will he dwell. For looke how much mercie man sheweth to his Neighbour, so much wil God shew to him again. Now when wee came downe into Egypt, Joseph minded not our euill dealyng with hym; but when he saw me, it made his hart yerne. Whom looke ye vpon my children, and learne to forget the harme that is done to you? Loue ye one another, & doe not one of you thinke vppon anothers ill dealyng, for that breaketh vnitie, and displaceth all kinred, and troubleth the mynde. For hee that is mindfull of harme past, hath not the bowels of mercie. Marke the Water and see how it washeth away the Sande when the stones and Timber are remoued asunder. And if a brooke bee drawne into many streames, the Earth sucketh it vp, and it

Inward compassion wantyng, habitie serueth.

A rare example of a mercifull hart.

God dwelleth in mercifull harte.

Joseph rewardeth good for euill.

He that is mindfull of iniuries is not mercifull

Apt similitudes.

commeth to nothyng: and so shall you, if you be deuided among your selues. Therfore deuide not your selues into two heades: for all thinges that God hath created haue but one head a peece. He hath geuen a man two shoulders, two handes, and two feete: but yet doe all the members obey one head. I knowe by the writinges of my Fathers, that in the last daies ye shall departe from the Lorde, and be deuided in Israell, folowyng two kynges, worshipping all abhomination, and worshippyng all maner of Idols, and your Enemies shall take you prisoners, and you shall sit among the heathen in all misery, tribulation, and sorowe of mynd. And afterwards you shall remember the Lord, and repent, and he shall turne you againe: for he is mercifull and full of compassion, and thinketh not vppon the lewdnesse of the Children of men, because they be fleshe, and the spirites of errour beguile them in all their doinges. After this shall GOD hymselfe rise vp vnto you, the light of righteousnes, and holsomnes, and mercy are in his punishmentes. He shal redeeme all men from the bondage of Beliall, and all the spirites of errour shalbe troden downe, and he shall turne all Nations

An exhortation to consider.

The ende of disord is misery.

to

to the followyng of him, & ye shall see God in the shape of mā, for God hath chosen Ierusalem, and God is his name. Neuertheless, by the wickednes of your wordes, you shall prouoke hym to wrath, and ye shall be rast of, till the tyme of full finishyng. And now my children, be not sad for my death, neither bee ye out of harte because I leaue you. For I shal rise vp againe among you, as a Captaine in the middes of his childre. And I shall reioyce in the middest of my Tribe, among as many as haue kept the Lawe of the Lorde, and the commaundementes of their Father Zabulon. But as for the wicked, God shal bring euerlasting fire vpon them, and destroye them for euer. I returne to my rest, as my Fathers haue done: now feare you the Lorde your God, with all your strength all the daies of your life. As he had spoken these wordes, he fell a sleepe to his singular benefite: and his sonnes laid him in a Coffin, and carying him backe againe vnto Hebron, buried hym there with his Fathers.

The hope of the resurrection a present comfort of our frendes death.

The state of the wicked at the latter day.

¶ The Testamẽt of Dan, made to his Children at his death, concernyng anger and lying.

The Serpent
With weapon,
And Dan, declare
} *The intent*
Of those men,
That wrathfull are.

Dan y. Son of Rachels

THe Copy of Dan his wordes which he spake to them in hys last daies. In the hundred and fiue and twentith yere of his life he called hys Tribe vnto hym and said: Ye Children of Dan, heare my sayinges, and giue heede to the wordes of your fathers mouth. I liked in my hart, and shewed in my whole life the thyng that is good: for truthe ioyned with right dealing pleaseth God well. I haue hated hurtfull thinges, as lying and anger, because they teach a man al maner of naughtinesse. I confesse vnto you my Children this day, that I was glad in my harte at the death of Ioseph that true and good man, and reioyced at the sellyng of him, because our father loued hym more then vs. For the spirite of spitefulnesse and pride said vnto me: Thou art his soune too as well as he. And one of the spirites of Beliall wrought with me saying: Take this Sword and slea Ioseph with it, and when he is dead thy father shall loue thee. This was the spirit of spitefulnesse which counselled mee to deuour Ioseph, as the Leopard deuoureth a Kid.

Hart & outward profession must be conioyned.

Lyes & anger, scholemasters of euill life.

Self loue thinketh himself as good as other. Desire of prerogatiue enuieth to murther.

Mā purpo-
eth but God
disposeth.

But the God of our Father Jacob did not put hym into my handes, nor suffer mee to finde him alone, that I might dispatch two Scepters in Israell by committyng that wickednesse. And now my children, I tell you of a trueth, that vnlesse ye keepe your selues from this spirite of lying and wrath, and loue truth and long sufferance, ye shall perish. Wrath is blinde my Children, and no wrathfull man looketh truth in the face, because that although they were 1. his Father and Mother, yet doeth he behold them as his enemies. Though he be his brother, yet he 2. knoweth hym not, though he bee the Lordes 3. Prophet, yet obeyeth he him not: though he be a 4. righteous man, yet he regardeth hym not, and though he be his 5. friende, yet hee considereth it not. For the Spirite of wrathe besetteth hym with the Snares of errour, blindyng his naturall eyes, and dimmyng the eyes of his mynde by falsehoode, and giuyng to hym a sight of his owne makyng. And wherein bleareth he his eyes? In hatred of harte. For he geueth hym a self willed hart against his brother, to spite him and enuy hym. My Sonnes, wrathe is mischieuous, for it becommeth a soule to the soule, and subdueth the

S wrathfull
man liuely
escribed.
1. He accom-
eth his Pa-
entes as e-
emies.
2. He know-
eth not his
rother.
3. He obeyeth
not the Mi-
nister.
4. He regar-
eth not the
ighteous.
5. He consi-
dereth not
his friende.

bodie

bodie to it selfe by ouer masterynge the soule, and giueth power to the bodie to worke all wickednesse. And when the Soule hath wrought, it iustifieth the thyng done because it seeth not.

The properties of wrath.

Therefore he that is wrathfull, if he be a man of might, hath trebble power in his anger 1. One through the helpe and furtherraunce of his seruauntes 2. Another of his riches, where through hee perswadeth and ouercommeth in vnrighteousnesse: & third of the nature of his owne bodie whiche of it self worketh euill. And though hee that is angrie bee a poore man, yet hath he his naturall power doubled. For the saied spirite doeth alwaies further his wickednesse, by causing his deedes to bee matched with lyyng. Wherefore consider the power of wrath how vaine it is. For he is bitter in speeche, and walketh at Sathans right haude, that his deedes may be wrought in vntrustinesse and lying, for Satham doeth first of all styng hym by speeche, and when hee hath once pricked hym forwarde, her strengtheneth him by deedes, and troubleth his vnderstandyng with bitter nippes and lokes, and so prouoketh his mynde to extreame wrath. Therefore when any man

A wrathfull mā worketh three waies
1. By Seruauntes.
2. By riches
3. By hym self.

2. Instrumentes of wrath.
1. Bitter speech.
2. Violent handes.

Remedy against wrath & forbearing of wrongs.

speaketh against you, bee not mouth to anger: and if he praise ye as good men, be not puffed vp, nor chaunged into voluptuousnesse and sternenesse of countenaunce. For when a man heareth a thing that misliketh hym, first it tickleth hym and stirreth his mynde, so that he thinkes he hath iust cause to be angrie. Now therefore my children, if ye fall into any losse and hinderaunce, be not out of patience, for the spirite of impatience maketh mē to lust for the thing that is forgone, and to be angry for the want of it. Beare your losses willingly, and be not out of quiet for it: for vnquietnesse ingendreth anger and vntruth: and it is euill to haue a double face. Anger and vntruth talk one to an other, to trouble the vnderstanding. And when the mynde is combred with disdaine, the Lorde departeth from it, and Beliall getteth the dominion of it. Therefore my Children, keepe the Lords Commaundementes and Lawes, eschew vntruth & hate it, that the Lord may dwell in you, and Beliall flie from you. Speake euery of you the trueth to his Neighbour, that hee fall not willingly into incombraunce, and so shall ye bee in quiet, and ye shall haue the God of peace, and warre shal

The effect of impatience.

not

not preuaile against you. Loue the Lorde all your life long, and loue ye one an other with a soothfast harte. For I am sure that in the latter dates ye shall departe from the Lorde, and walke in all naughtinesse, worlkyng the abhominations of the Gentiles, and huntyng wicked Women in all lewdnesse, through the worlkyng of deceiptfull spirites in you. For I haue read in Enoch that Sathan is your Prince, and that all ỹ spirites of fornication and pride, shall plye themselues in laying snares for the Children of Dan, to make them sinne before the Lorde. But my children, sticke ye vnto Leuy, and looke vpon hym in all thynges. The children of Juda shall snatch away other mens goods like Lyons through couetousnesse. For this cause shall ye be led away with them into captiuitie, and there receiue all the plagues of Egypt, and all the malice of the Heathen: whereupon ye shall returne to the Lord & obteine mercy, and he shall bring you into his holy place, and proclaime peace to you. The Lords sauyng health shall spring vp vnto you out of the Tribes of Juda & Leuy. He shal make warre against Belial, and giue our young men the victorie in reuengement. He shall deliuer

He propheseeth their wickednesse.

A note for couetousnesse

Repentance obtaineth mercy.

A prophesie of Christ his humanitie.

Christ lively described.

deliuer the imprisoned soules of the saincts from Beliall, and turne your vnbeleeuyng hartes to the Lorde, and giue euerlastyng peace to such as call vpon him. The saincts shall rest in hym, and the righteous shall reioyce in the new Jerusalem, which shall glorifie GOD for euer. Hierusalem shall no more be wasted, nor Israel led into captiuitie, because the Lorde shall bee conuersant amoung men in the middest of it, and the holy one of Israell, shall raigne ouer them in lowlinesse and pouerty, and he that beleeueth in hym, shall certainly raigne in Heauen. Now my children feare the Lord and beware of Sathan and his Spirites: And drawe neare vnto God, and to the Angell that excuseth you, for he is the mediator betweene GOD and man, to set peace in Israel. He shall stande against the kingdome of the enemie, and therefore will the enemie labour to ouerthrowe all that call vpon the Lorde: for he knoweth that whensoeuer Israell decayeth, then shall his enemies kyngdome come to an ende. But the saied Angell shall strengthen Israell, that he come not to an euill ende. At that tyme shall Israel departe from iniquitie, and the Lorde shall visite suche as doe his will. In

Christ is our mediatour.

Christ afflicteth his in all temptations.

all

all places of Israel and among the heathen his name shall be the Sauiour. Therefore my Children keepe your selues from all noysome dealinges, and put frō you wrath, and all vntruth. Loue truth and mildnesse, and looke what you haue heard of your father, deliuer it ouer to your Children, that the Father of Nations may receiue you. For he was soothfast, lōg suffering, méeke, lowly, and a teacher of Gods lawe by his owne workes. Therefore departe from all vnrighteousnesse, that ye may sticke to the righteousnesse of the Lordes lawe, and burie ye me by my Father. In saying these thinges he kissed them, and slept the sleepe of the world. And his Sonnes buried him, laying his bones by Abraham, Isaac, and Iacob. And like as Dan had propheſied to them, that they should one daye neglect Gods Law, and estraunge themselues from the ofspryng, and natiue Countrey of Israell, so came it to passe.

¶ The

The Testament of Neptalim,

made to his Children at his death, concernyng goodhesse.

Runne Neptalims race, but runne apace,
Embrace his goodnesse, and trustinesse:
If your state you see seruauntes to bee,
Then God will you blesse, and giue successe.

THE Copie of Neptalims Testament, concerning the thinges whiche he discoursed at the ende of his tyme, in the hundred and two and thirtith yeare of his life. At the commyng of his children together, in the seuenth moneth, the fourth day of the moneth, hee beyng yet in good health, commaunded a sumptuous feaste, and greate cheere to bee prepared. When he woke in the morning frō sleepe, because he was euen at deathes doore, he praised the Lord that had strengthened hym, and began to speake to his Children in this wise.

My Children, giue eare to Neptalim, harken to your Fathers wordes. I was borne of Bilha, and because Rachel dealt craftely in puttyng Bilha to Jacob, in her owne steade, and Bilha was deliuered of me in Rachels Lappe, therefore was I called Neptalim. And Rachel loued mee because I was borne on her lappe, and she kissed me when I was a little one saying: GOD let me see a brother of thyne out of mine owne Wombe after thee. By reason wherof, Joseph was like me in all thinges answeryng to Rachels request. Now my

His birth

Second Son Bilha

Why he was called Neptalim.

Mother

Why Ioseph was like Neptalim.

His familie.

Mother Billa was the Daughter of Rotheus, the Brother of Deboza Rebeccas Nurse, and was borne the selfsame daye that Rachell was borne, for Rotheus was a Caldean, of Abrahams kindred, a worshipper of GOD, free borne, and a noble man. Howbeit, forasmuch as he was taken Prisoner, Laban bought hym, and maryed hym to a bondwoman of his called Eue, who brought hym forth a sonne, whom he named Zeliphas, after the name of the Castle wherein he was taken. Afterwarde she bare Billa, callyng her her newe bastie daughter, because she was fond of the Dug as soone as she was borne. And because I was as swift of foote as a Stagge, my father Iacob appointed mee to runne of all messuages and errandes, and blessed me by the name of a Stagge. For as the Potter knoweth what his vessell shall conteyne, and tempereth his quantitie of Clay thereafter: so the Lorde maketh a mans bodie proportionable to the Spirite that he will put into it, and fitteth the spirite to the abilitie of the bodie, so as there is no inequalitie or odds betwixt them: for all the Lords creatures are made in Weight, Measure, and Rule. And as the Potter knoweth the

The swiftnes of Neptalim. Gene. 49.

GOD his wisedome in treatyng vs truely set forth.

vse

vse of euery of them to what thinges they be meetest: so the Lorde knoweth the body, how farre forthe it is fit for goodnesse, and when it beginneth in euill, for there is not any Creature reasonable, nor vnreasonable, whiche the Lorde knoweth not, for he hath created al men after his own Image: And as mans strength is, so is his worke, as is his will, so is his worke: as is his forecast, so is his doyng: as is his hart, so is his mouth: as is his eye, so is his sleepe: and as is his mynde, so is his talke: either of the lawe of the Lorde, or of the lawe of Belial. And looke what diuersitie is betweene light and darcknesse, or betweene sight and hearing, the same diuersity is there in man and woman. Neither is it to be sayed, that there is any better nesse in any thing, either of the face, or of other like thynges. For God hath made all thynges good, in their order or degree, he hath set the fine wittes in the head, and knit the head to the necke, & couered it with haire for his glory. Moreouer, hee hath assigned the harte to wisedome, the belly to the nourriture of the stomacke, the Breast to health, the Liuer to anger, the Gall to bitternesse, the Spleene to laughter, the Reines to wantonnesse, the

Loynes to strength, the Ribbes to comelinesse, the seede to lustinesse, and so forth. So my Children doe all thynges in order, and in the feare of God, neither doe ye any thing disorderly, in feorne, or out of due season. For thou canst not commaund the eye to heare, neither canst thou do the workes of light in darknesse. Therefore haste ye not to marre your doynges through couetousnesse, nor to beguile your owne Soules with fondedalbe. For by holdyng your peace with a cleane harte, ye shalbe able to keepe the will of God, and to cast away the will of the Deuill. The Sunne, Moone, and Starres breake not their order: neither breake you Gods lawe in the order of your doynges. The Gentiles by goyng a straye, and by forsakyng the Lorde, haue chaunged their order, and followed stockes and stones, and spirites of errour. But doe you not so (my Children) knowe ye that your onely one God is Lord in the Skies, on the earthe, in the Sea, and of all creatures, for he is the maker of them. And he not like to Sodome, whiche altered the order of her Nature: likewise the Watchers altered the order of their Nature, and they whom God cursed in the flood, making the earth

In thynges must be done in tyme and order.

The reason.

They that breake the order of the Lorde shall be plagued.

Preachers.

earth desolate, & fruitlesse for their sakes. My children I say these thinges, because I haue read in the holy wrytinges of Enoch, that you also shall departe from the Lorde, and walke in all the wickednesse of Sodome, and the Lorde shall bring thaldome vpō you, so as ye shall serue your enemies, and bee pinched with all maner of tribulation and paine, till God cōsume you euerychone. And when ye be made few & small, ye shall turne againe, and know the Lorde your God, and shall bryng you againe into your owne land, according to his manifold mercy. And it shall come to passe, that whē they shalbe come into the countrey of their fathers, they shall forget the Lord againe, and deale wickedly, so as the Lorde shall scatter them all ouer the face of the whole earth, til the mercy of the Lord come, a mā that poureth out mercy and righteousnesse vpon all men, both farre and neere. For in the xl. yeare of my life vpon mount Oliuet towardes the East side of Jerusalē, I saw the Sunne & Moone stand stil, and beholde Isaac my Fathers Father, saied vnto vs, come hither apace, and euery one of you take holde, according to his strength, for the Sunne & Moone may be caught. And

Neptalim. prophesieth the miserie of his children.

He Prophesieth also their repentaunce.

He prophesieth of the commyng of Christ.

A vision.

we came rummyng all together, and Leuy caught holde of the Sunne, and Juda tumpyng vp, caught holde of the Moone, and were both of them lifted vp with thē. And when as Leuy became as the Sunne, a certain young man deliuered hym twelue Boughes of Palme tree, and Juda shined as the Moone, and twelue beames or raies were vnder his feete. And Leuy and Juda rummyng together, vpheldē one an other. And beholde, there was a Bull vpon earth that had greate hornes, and Eagles winges vppon his backe, and wee would haue caught hym, but wee could not, for Joseph stepping before vs, caught him and mounted aloft vpon hym. And beholde, there appeared vnto vs an holy whitying, saying: the Assirians, Medes, Elamites, Gelathites, Caldies, and Syrians, shall holde the Scepter of Israell in thyraldome. And againe, a seuen monethes after, I sawe our father Jacob standyng in the Sea of Jamnia, and vs his Sonnes with him. And beholde, there came a Ship sayling by, full of dried flesshe, without Marriner or Pylote. Vpō the ship was written Jacob, and our father saied to vs, let vs goe into our ship, when wee were within it, there rose a sore

tempest,

tempest, and a mightie gale of winde, and our Father who helde the sterne, flewe away from vs, and wee beyng tossed with the stormе, were caried into the Sea, and our Ship was filled with water, and weatherbeaten, and torne on all sides. Then Joseph fled out in the boate, & we all were deuided vppon xij. boardes, and Leuy and Juda were among vs, so were we scattred on all coastes, and Leuy being clad in sackcloath, prayed to the Lorde for vsall. As soone as the tempest was laied, the Shipp came quietly to lande, and beholde our Father Jacob came, and wee reioyced all together with one minde. I tolde my Father these two dreames, and he said to me, these thynges must bee fulfilled in their tyme, and Israell must endure many thynges. Then said he further to me, I beleeue that Joseph is aliue: For I see that the Lorde doeth alwaies number hym with vs. And he saied, thou liuest my sonne Joseph, but yet I see thee not, neither seest thou Jacob that begat thee, truly he made vs to weepe at these woordes of his, and my bowelles glowed within mee, to bewraye to hym that Joseph was solde, but I was afrayed of my Brothers. Beholde my Sonnes I

Remorse of cõscience moueth open cõfession, but shame or fear hindereth.

haue shewed you the last times, and all the thynges that shall be done in Israell. You therefore, commaunde your children to be helpfull vnto Leuy and Juda. For by Juda shall healthy and welfare spryng vp vnto Israell, and in hym shall Jacob be blessed. For by his Scepter shal God appeare, and dwell among men vppon earth to saue the stock of Israell, and to gather the righteous from among the Heathen. My Children, if you doe well, bothe men and Angells shall blesse you, and God shalbe glorified by you among the Gentiles, the Deuill shall flie from you, the Beastes shall stande in awe of you, and the Angels shall receiue you. For like as if a man bryng vp his childe well, the childe endeuoureth alwaies to be mindfull and thankfull: So of good workes, there is a good remembraunce with God. But as for hym that doeth not good, hym shall men and Angells curse, and God shall bee dishonored through hym among the Gentiles, and the Deuill shall possesse hym, as a peculiar vessell and instrument, and all beastes shall ouermaister hym, and the Lorde shall hate him. For the Commaundementes of the law are of two sortes, and are fulfilled in worke. For there

By doyng well 1. God is glorified. 2. And men blessed. 3. The deuill vanquished.

4. By doyng euill God is dishonoured. 5. We cursed. 6. The deuill possesseth.

is

is a tyme for a man to company with his wife, and a tyme to forbeare her, that he may giue himself to praier. There are two Commaundementes whiche breede sinne, except they be done in their due order. And so it is in the rest of the Commaundementes. Therfore be ye wise and skilfull in the Lorde, knowyng the order of his Commaundementes, and the lawes of all thynges, that God may lous you. Hauing commaunded them many other suche thynges, hee praied them to conueigh his bones to Hebron, and to burie hym by his fathers. And so eatyng and drinkyng with a mery harte, he couered his face and dyed.

And Neptalims Children, did all thynges accordyng as their Father had commaunded them.

Finis.

¶ The Testament of Gad, made to his Children at his death, concernyng hatred.

You that excell in Marciall feates,
Lyke Gad, but God obeye:
Least in Gads wrath you God offende,
And lose your hoped praye.

The copie of Gads Testament, and of ye thynges that he spake to his Children, in the hundred and seuenth yere of his life saying: I was Iacobs seuenth sonne, and skilfull and strong in keeping of sheepe. I kept the flockes by night, and when there came any Lyon, Libard, Wolfe, Beare or other wilde beast vpon our cattel, I ran to it and killed it. Ioseph also did feede sheepe with vs about a thirtie doies, who being tender, fell sicke by reason of ouer much heate, and went home to Hebron to his Father, whō he lodged by hymself, because he loued him. And Ioseph tolde our father, that ye sonnes of Billa wasted his goods at Zelpha, and made hauock of them, without the knowledge of Iuda and Ruben. For hee knewe that I had rescued a Lambe out of a Beares mouth, and killed the Beare, and that because the Lambe could not liue (whiche thing grieued me) we killed it also and eate it. He told our father of it, and our brothers were greatly discontented with his doing, euen to the day that hee was solde into Egipt, and the Spirite of hatred was in me, in so muche that I could not finde in my harte to heare Ioseph speake, or to see him,

Gad a goo[illegible] and valea[illegible] shepheard.

Gene. xxxv

Had hated Joseph. For his cōplaynyng to his Father.

because he had rebuked vs openly, for eatyng the lambe without Juda. To be short he made our Father beleue whatsoeuer he tolde hym. But now I acknowledge my synne my Children, that I was often in mynde to haue killed hym, for I hated him from my hart, and I was vtterly without compassion towardes him, and the cause of this my great hatred towardes hym, was his dreames: Therefore I would haue deuoured him, as an Oxe eateth vp grasse frō the earth. And for that cause I and Juda sold him to the Ismalites for 30. gilderes of the whiche we kept away x. priuely, and shewed the other xx. to our brethren. And so couetousnesse perswaded mee to wishe his death. But the God of our fathers deliuered hym out of my handes, to the entent I should not doe suche wickednesse in Israell. And now my Children, giue eare to the wordes of trueth, that ye may liue righteously, & kepe the law of the highest, and not goe astraye through the Spirite of hatred, for that is euill in all a mans doynges. Whatsoeuer an other man doeth, that doth the hater mislike 2. and abhorre. If one keepe the law of the Lord, he prayseth it not: if one feare the Lorde, and deale

For his goodly dreames.

The hateful described. He misliketh in other mās doynges.

He praiseth not thē that feare ye Lord

righte-

righteously, hym hee loueth not, but dis-
praiseth the trueth, hee enuieth hym that
ordereth his waies aright, hee embraceth
backbyting, he loueth scornefulnesse: and
because that hatred hath blinded the mynd,
he 3. doeth to his neighbor as he did to Jo-
seph. Therfore my children, keepe your sel-
ues frō hatred, because it committeth wic-
kednesse euen against the Lorde, for it will
not heare the wordes of Gods Commaun-
dement, concernyng the louyng of a mans
Neighbour, but symmeth spitefully against
God. If a brother offende, by 4. & by it bla-
seth hym abroade, and is hastie to haue him
condemned and killed, or punished for his
offence. And if the offender bee a seruaunt
or a bondman, it accuseth hym to his mai-
ster, and deuiseth all meanes that may bee
to perserute hym, and to put hym to death
if it bee possible, for hatred worcketh with
spitefulnesse, and is alwaies sorie to heare
or see men go forwarde, or prosper in wel
doyng: For like as loue beareth good will
euen to the dead, and wisheth them aliue,
and would (if it were possible) saue them
from death, whiche are condemned to dye:
So hatred seeketh to slea the liuyng, and
deemeth them vnworthy of life, whiche haue

3. He seeketh to destroy his neighbour.

4. He blaseth abroad other mēs faultes

5. Hastie to haue the par tie condēned

6. Maketh a little matter greate.

7. Enuieth the prosperous doyng of his neigh bour.

A comparison

offended

offended neuer so lightly. For the Spirite of hatred doeth through cankred frowardnesse of harte, worke ioyntly with Sathan in all thynges, euen to the deathe, and destruction of men. But the Spirite of loue doeth through long sufferance worke with Gods lawe, to the welfare of men. Hatred is euill because it abideth with lying, speakyng continually against the trueth, makyng a great adoe of small matters, ouershadowyng the light with darknes, comptyng sweete to be sower, teachyng slaunderousnesse, warre, wrong, and aboundance of all mischief, and finally fillyng the harte with deuelish poison. My children, I speake these thynges vppon experience, to the entent ye should eschew hatred, and sticke to godly loue. Righteousnesse driueth out hatred, and lowlinesse killeth it: for a righteous and a lowly persone is ashamed to doe 1. wrong, not for feare of rebuke, but for conscience sake, because God seeth his entent 2. He backbiteth no man, because the feare of the highest ouercommeth hatred: for the feare of the Lord offendeth not, neither will doe any man wrõg, no not euen in 3. thought. At length I came to the knowledge of these thinges, when I had repen-

The properties of hated.

The remedie against hated.

A righteous man described.

He forsaketh sinne for cõscience, not for feare.

He backbiteth no man.

The thinketh no man harme.

ted me of my dealinges towardes Joseph. For the true repentaunce that is accordyng to Gods will, mortifieth a man to obedience, chaseth away darknesse, enlighteneth the eyes, geueth knowledge to the mynde, and leadeth the soule to saluation. And whatsoeuer men knowe not of them selues, that doeth repentaunce teach them. For it brought vppon mee the paine of the harte, and if my father Jacobs prayers had not beene, surely I had dyed out of hande. For looke wherein a man synneth, by the same is he punished. For as muche therefore as my harte was mercilesse towardes Joseph, I suffered Gods rigorous iustice in my harte by the space of a xi. monethes, that the time of my punishment might fall out, euen with the tyme that I vrged the sellyng of Joseph. Now therefore my children, each of you loue his brothers, and put away hatred from your hartes, louing one an other in deede, worde, and thought of mynde. For before my Fathers face I spake mildely of Joseph, but behynde his backe the Spirite of hatred darkened my vnderstanding, and tempted my mynde to kill hym. Wherefore loue ye one an other hartely, and if any of you offende other, tell

The fruites of true repentaunce.

O how dear are ye praier of the parentes for their children.

God his rigorous iustice, due to the mercile

Loue consisteth in deed in word, an in mynde.

hym

hym of it gently, driuyng out the poison of hatred, and fosteryng no deceipt in harte. And if the offender confesse it, and be sorrie for it, forgiue it him: and if he deny it, striue not with hym, least he fall to swearing, and so synne double. Let no straunger heare you vtteryng one an others secretes in variaunce, least he turne to be your ilwiller, and worcke some greate mischief against you. For he wil talke guilefully with thee, and vndermine thee to doe thee a shrewde turne, takyng his poyson at thyne owne hande. Therefore if he deny it, and be ashamed of it, and hold his peace when he is rebuked, drawe hym not out, for in denying he repenteth hym, so as he will no more offende thee, but honour thee, and feare thee, and be in quiet. But if he be vnshamefaste, and abide by his naughtinesse, then referre the reuengement of it to God with all thy harte. If an other man prosper more then you, bee not agrieued at it, but praye for hym, that hee may haue perfect prosperitie. For peraduenture 1. it may be to your owne benefite. And if he bee exalted more and more, enuy hym not, but 2. remember that all fleshe shall dye: and praise God for it, who geueth good and profitable thynges

nuy no
is pro-
eritie.

It may be
rchaũce to
ur profite.
Remember
at all flesh
grasse.

ges to all men. Seeke the Lordes iudgementes, and so thy mynde shall let hym alone, and be in quiet. Now if a man be enriched by euill meanes, as Esau my Fathers brother was, enuy hym not, for in so doyng ye 3. controll the Lorde, who either taketh away his benefites from the wicked, or leaueth them still to the repentant, or els reserueth them in the vnrepentãt, to their endlesse punishment. For the poore man, hauyng sufficient of all thynges, geueth thankes vnto the Lorde, and is enriched of all men, because men wishe him no harme. Therfore (my children) away with hatred out of your hartes, and loue one another with a right meanyng mynde. Also will you your children to honor Leuy and Iuda, for out of them shall the Lord make the Sauiour of Israell to come. I knowe that in the ende your children shall departe from them, and walke in all maner of mischief, naughtinesse, and corruption before the Lord. And after a little pausyng he said againe: my sonnes, heare me your father, burie me by my fathers. And so pluckyng vp his feete, he slept in peace: and after fiue yeres they caried him thence, and laied hym with his Fathers in Hebron.

3. Least you seeme to control the lorde.

A poore man how he is riche.

A Prophesie of Christ.

¶ The Testament of Aſer, made to his Children at his death, concernyng two faces, of Vice and Vertue.

Two wayes ſaieth Aſer are preparde
For men, the one for ioye,
The laſt for death, the firſt is beſt,
But this breedeth ſore annoye.

THE Copie of Aser his Testament, and of the thinges that he spake to his childre. In the hundred and twentith yere of his life, being still in health, he saied vnto them. Ye Children of Aser, harken to your Father, and I will shewe you all thinges that are right before the Lord. The Lord hath giuen two waies to the sonnes of men, two myndes, two doynges, two places, and two endes: therfore all woes may be one, yea, though they be contraries, as are the waies of good and euill. Also there are two myndes in our breastes, which moue vs either to honestie, or dishonestie. Therefore if a man be led to goodnesse, all his doynges are occupied about righteousnesse: and if he doe any thing amisse, by and by he repenteth hym: for in as muche as his mynde is bent vnto righteousnesse, he putteth away naughtinesse, and out of hand amendeth his misdeedes, and correcteth ỳ corruptnesse of his mynd. But if his mynd enclyne to euill, all his doynges tende to naughtinesse, in so muche that hee thrusteth away the good, and taketh to him the bad, because he is vnder the dominion of Beliall: and if he doe any good

Two waies for a man to walke in.

Two myndes in man, of good and of euill.

thyng, he turneth the same vnto euill. For if he beginne to doe any good, he bryngeth the ende of his doynges to an euill worke, because the treasure of his harte is infected with the venime of a deuelishe and mischieuous Spirite, and therefore the euill ouermaistereth the good in his minde, and bringeth the ende of the thyng to naughtinesse.

Diuers sortes of double faces.

Some man sheweth compassion vppon him that serueth his turne in naughtinesse, that man hath two faces, and that deede of his is starke lewdenesse. An other man loueth vngratiousnesse, and he is lewde likewise, and although hee could finde in his harte to dye for the compassyng of his euill: yet it is manifest that hee is double faced, and his doyng is altogether starke naught. For his loue beyng but lewdnesse, doeth as it were cloke his euill with a good name, whereas the drift of his doynges, tendeth to a wicked ende. An other stealeth, doeth open wrong, pilleth and polleth, is couetous, and pitieth not the poore.

The couetous mans wickednesse described.

He also hath a double face, and all this is starke naught, for in beyng nigardly towardes his Neighbour, hee prouoketh Gods wrathe, and denyeth the highest, in not pitying the poore. He despiseth and spiteth

teth the Lorde, whiche is the commaunder of the Lawe, he suffereth not the poore to rest, he defileth his owne soule to make his bodie gaie, hee killeth many, and pitieth few, this is the parte of a double faced person. An other committeth whoredome and fornication, or vexeth many men piteously with his power and riches, and yet absteineth from meates. His fast is naught, for he doeth the Commaundementes with an euill conscience, and that is a double faced dealyng, whiche is all together naught. Such maner of folke are like Swine, and Hares, for they seeme to bee halfe cleane, but in very deede they be vtterly vncleane. You therefore my childrẽ, become not like them, neither beare ye in one hoode two faces, the one of goodnesse, and the other of naughtinesse, but sticke alonely vnto goodnesse. For in goodnesse doeth GOD rest, and men like well of it. Shunne naughtinesse, and kill the deuill in your good workes: for they that are double faced serue not GOD, but their owne lustes, because they seeke to please Beliall, and such as are like them selues. Now although plaindealyng men, and such as pretende but one face, are taken for offenders, at the hands of such as

God abideth with ẏ plain dealer.

The prepo-
terous iud-
gemēt of the
world, make
not good or
badde.

beare two faces, yet are they righteous be-
fore GOD. For many in killyng wicked
persones, doe two worckes at once, namely
good by euill, but in deede the whole worke
is good, because that he which hath rooted
out the euill, hath destroyed it. Some man
hatyng his neighbour mercifully, blameth
hym for his aduoutrie, or theft: suche a one
is double faced, but yet is the whole worke
good, because he followeth the Lordes ex-
ample, not respecting what seemeth good,
when it is euill in deede. An other will not
make merrie with Ryoters, least he should
be stained by thē, and defile his owne soule.
This man also is double faced, but yet is
all his doyng good, and he is like a Roe or
a Stagge, which in common wilde heard,
seeme to bee vncleane, and yet are altoge-
ther cleane, because he walked in the zeale
of the Lorde, shunnyng and hatyng those,
whom GOD willeth to be shunned in his
Commaundementes, and so killeth he euil
with welldoyng. See therefore my sonnes,
how there are two in all thynges, one a-
gainst the other, and the one heaped vnder
the other. Death succeedeth to life, shame
to glorie, night to day, & darknesse to light.
All righteous thynges are vnder light and
life:

Other kin-
des of dou-
ble faced mē.

life: and therefore doeth eternall life ouermaister death. It is not to bee iaied, that truth is vntruth, righteousnesse vnrighteousnesse, or right wrong, because that as al thynges are vnder God, so all truth is vnder light. I haue practized all these thinges in my life, and not straied from the truth of the Lorde, but sought out the Commaundementes of the highest, to the vttermoste of my power, and walked with one face in goodnesse. Take heede therefore my Children to the Lordes Commaundementes, and followe the truth with one single face: For they that are double faced, shall be double punished. The spirite of Errour hateth the man that fighteth against it. Keepe the lawe of the Lord, and regarde not euill that seemeth good, but haue an eye to the thyng that is good in deede, and keepe the same, returning to the Lorde in all his Cōmaundementes, and restyng vppon hym, for the ends whereat men doe aime, do shew their righteousnesse. And knowe the Angelles of the Lord, from the Angelles of Sathan. For if ye cleaue to wicked Spirites, your soules shall bee tormented of the wicked spirite whom ye serue, in wicked lustes and worckes. But if ye quietly and therefully

Aser his righteous liuyng.

Double faced, double punished.

acquaint your selues with the Aungell of peace, hee shall comforte you in your life tyme. My Children, become not like the Sodomites, which knew not the Aungell, and perished for ever. For I am sure that you shall synne, and bee deliuered into the handes of your enemies, your land shall be laied waste, and your selues shall be scattered into the fower corners of the earth, and be despised as vnprofitable Water in your dispersyng abroade, vntill the highest doe visite the earth, eatyng and drinkyng as a man, with men, and breaking the Serpentes head in peeces without noyse. He shall saue Israel and all the Heathen by water, beyng God hidden in man. Therefore tell your children these thynges, that they neglect not Gods Law written in the Tables of Heauen: For the tyme will come, that they shall giue no credite to the Law of the Lorde. And you fallyng to naughtinesse, shall deale wickedly against God, giuyng no heede to his Lawe, but to mens commaundementes. For this cause shall ye bee scattered abroade, as my brothers Gad and Dã, which were not acquainted with their owne Countrey Tribe and Tongue. Neuerthelesse the Lorde shal gather you together

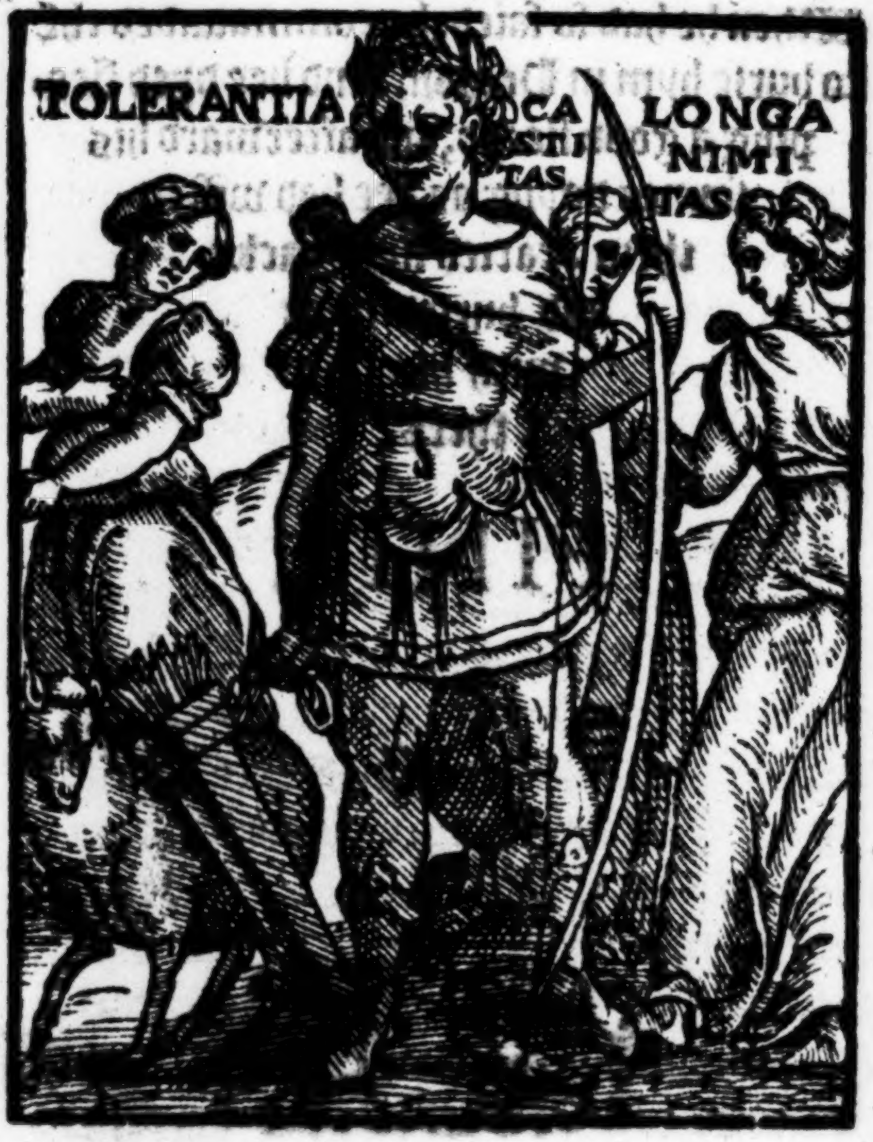
prophesie Christ his manitie.

ther again in* faith, for the hope of his mercie, for Abraham, Isaac, and Jacobs sake. When he had so saied, he commaunded thē to burie hym in Hebron. And hee dyed sleeping a good sleepe, and afterward his sonnes doyng as hee had willed them, caried hym backe, and buried hym with his fathers.

Note this faith and mercie.

FINIS.

¶ The Testament of Joseph, made to his brethren & children at his death concernyng chastitie and pacience.



Let Ioseph teache thee
Loue and Chastitie,
So shalt thou haue
A blessed long life,
Voyde of all strife,
Euen to thy graue.

e
y first S
Rachell
Second W

MY sonnes and my brethren, heare ye Ioseph the welbeloued of Israell. My Children, heare your Father, I haue knowen in my life Enuie and death, with the whiche my Brethren would haue destroyed me. For they hated me, and God loued me, they would haue killed mee, and the GOD of my Fathers kept mee: they put mee into a Pit, and the most highest brought mee out againe. I was solde as a bond man, and the Lord made me free, and his strong hande helped me. I was kept in hunger, and the Lorde hymself nourished me: I was left alone, and the Lord comforted me: I was sicke, and the Lorde visited mee: I was in Prison, and the Sauiour made me glad: I was fastned in cheynes, and the Lord vnbound me: He pleaded my cause in the accusations of the Egiptians, and not onely deliuered me from enuie and deceipt, but also exalted me, in so much that Putipher, chief Scewarde of Pharaos house, did lende me lodgyng, where I was in ieopardy of my life, by reason of a shamelesse Woman, whiche entised mee to doe

Josephes afflictions. Looke pa. 13

God helpeth his in distresse.

naughtinesse with her, through the flame of voluptuousnes burnyng about her brest. I was cast in prison for her: I was beaten and mockes for her: yet the Lorde caused the Keeper of the prison to be moued with mercie towardes me. He forsaketh not thē that feare hym, neither in darcknesse, neither in bondes, neither in tribulations or necessities. God is not ashamed, as man, neither dreadeth he, as men, neither shaketh or shrinketh he for feare, as earthly men. Hee is present in all places, and in their moste grieuous sorrowes hee comforteth his. He goeth away for a season, to trye the thoughtes of their mynde. He founde mee trustie in ten Temptations. And in euery one I was constant and preserued. For sufferaunce is a greate medicine, and causeth muche goodnesse. How often did the Egyptian threaten my death? How often was I punished, and yet the woman called me againe? How often did she threaten me to dye, because I would not haue to doe with her? She saied vnto me, thou shalt haue gouernaunce of mee, and all that bee myne, if thou wilt giue thy self vnto mee, and obey my desire, and thou shalt be Lorde ouer vs. But I remembred the wordes of my

God neuer forsaketh his

Joseph constant in ten temptations.

Sufferaunce what it is.

my Father Iacob, and enteryng into my Chamber, made my prayer to the Lorde, and * fasted seuen yeares, yet I appeared vnto the Egyptian, in that state of bodie, as I had liued in pleasures or delightes. For they that fast for GOD, receiue beautie of face. When I had Wine giuen vnto me, I dronke none: and fasting three dates. I tooke my meate dayely, and gaue it to the sicke and needie, and early I waked vnto the Lord, and wept for Mempheticа the Egyptian, because she was euermore troublyng of mee. She came vnto mee in the night, as though she would haue visited me. And first, truely because she had neuer a sonne, she fained to take me as her sonne. And I prayed vnto GOD, to sende her a sonne: vntill which tyme she embraced me, as though I had been her sonne, And I perceiued not the cause. And for a conclusion, she drew me to haue done fornication with her, and I remembryng my self, was sorowfull vnto the death. And whē she was gone out, I came to my self, and sorrowed many daies: For I perceiued her deceipt and errour. And I spake vnto her the wordes of the moste highest GOD, if by chaūce she might be turned away from her

A present medicine in temptation.

Not from meate, but from wanton fare.

A craftie practise of a woman.

pernitious

hast poysoned it. Therfore thou shalt know that I will not coute vnto Idolles, but onely vnto GOD. Now vnderstande therefore, that the GOD of my Father by his Aungell, hath shewed thy mischiefe vnto me, & I haue kept the meate to thy shame, if perchaunce thou mightest repent, or learne that the malice of wicked doers preuaileth not against them that worship the Lord in Chastitie. And I tooke and did eate before her, saying: the GOD of my Fathers, and the Angell of Abraham shall be with mee, and then she fell downe at my feete and wept. Then liftyng her vp, I exhorted her many waies, and shee promised me, that she would neuer doe suche iniquitie after that day. Yet because her harte was mournyng, and did burne toward me in Adulterie with sighes, commyng from the depth of her stomacke, she cast downe her countenaunce. The Egiptian her Husbande perceiuyng her, saied: wherefore holdest thou downe thy face? She aunswered, I am euen sorrowfull at the harte. And he comforted her that was not sicke: yet againe she entered into me (her Husbande beyng without) and saied, I am strangeled or choked: Either I will breake my necke.

Ioseph did first monishe and not proclaime.

The name of God, & feare of infamie, pricketh the conscience.

Note this.

or els drowne my self, without thou wilt obey me. And I perceiuyng that the spirite of Beliall troubled her, prayed vnto the Lorde, and saied thus: Wherefore art thou vexed or troubled, all blinde in synne? Remember thy self, for if thou doe kill thy self: the Concubine of thy Husband called Sechon, enuying thee, shall beate thy Children, and destroy the memorie of thee from the earth. And she saied vnto mee. Haue done, haue done, I perceiue that yet thou hast some care for me: I haue euen enough that thou defendest my life, and my Children. I haue good hope in tyme to come, that I shall obtaine my desire. And she perceiued not that for the loue of my Lorde GOD I saied so, and not for her sake. Whatsoeuer he bee that followeth the concupiscence of his pernicious desire, is made a seruaunt vnto the same, as this woman was. And if he heare any good thyng in the passion wherein hee is ouercome: hee draweth the same to his pernicious or filthie desire. I say vnto you my Sonnes, that it was about sixe of the Clocke when she went from mee, and I fell vppon my knees praying to GOD all that daye, with the nyght followyng.

And

Flatterie the Deuelles were baite.

pernitious concupiscence. Many tymes as to a holy man, she spake flatteryng wordes to me, not without deceipt, laudyng my chastitie before her Husband, which would vtterly haue destroyed me: Both manifestly and secretly she saied vnto me, feare not my Husbande, for he is perswaded of thy chastitie. For if so be that any man shewed hym of thee and me, he would not beleeue it. For because of this thyng, I couered me with Sackcloth, and laied me flat vpon the earth, and praied vnto almightie God, that he would deliuer me from this woman of Egipt. When she could doe nothyng this way, shee came againe armed with other reasons, that is to saie, that she would faine learne the worde of God of me, and began to speake after this maner. If thou wilt haue me to forsake myne Idolles, followe my desire, and I will perswade my Husbande the Egiptian, to goe from his Idolatrie, and we shall walke in the lawe of thy God. I made aunswere to these thynges: God will haue none to worshippe him with vncleanesse, neither hath he any pleasure in Adulterers. And she helde her peace, desiryng to fulfill her concupiscence. And I fasted and praied, that GOD might deliuer

I token of a [illegible]lous harte.

[illegible]ypocrites [illegible]re of all re[illegible]gions for [illegible]cre.

Double fa[illegible]d mē God [illegible]bhorreth.

me

me from her. Againe at an other tyme, she saied vnto me: If thou wilt not doe adulterie with me, I will kill my Prince, and so by the Lawe I shall take thee to my Husband. When I heard that, I rent my garment and saied: Woman, I pray thee be ashamed of these thynges before God, and feare God, and doe thou not suche abhominable thynge. Neither dispaire vtterly that thou doubte not thy selfe in thyne owne euill, for if thou goe about it, I shall vtter and declare the thoughtes of thyne iniquitie. Who hearyng these thynges, praied me that I should not bewraie her naughtines, and so departed. Yet again, she went about to beguile me with giftes, sending vnto me all chinges that men haue vse of, and she sent vnto me meate, strewed about with Inchauntment. And as the Eunuke brought it in, I beheld and sawe a terrible fellowe, giuyng me a Sworde with the dishe, and I perceiued that she went about to deceiue me. And when he was gone, I wept, and touched not that meate, nor any other of her sendyng for a good while after. A day after that, she came to me and saied, what is the matter that thou hast not eaten of the meate? And I saied vnto her, because thou

Note the fruit of lust

hast

remedie as
nst temp-
ion.

And about the breake of the day, I rose weepyng, that I might once bee deliuered from this woman Egiptian. Finally, she caught mee fast by the garment, drawyng me to haue gon to bed with her. Then perceiuyng that she waxed mad, and that violently, and with strength she helde my clothes, I let my clothes slip from mee, and fled away.

Then she complained to her husbande of me, whiche put me in prison in the kynges house. The day followyng after, I was sore beaten and cast into prison. And when I laie bounde in fetters: this Egiptian woman waxed sicke for sorowe, and harkened how I lauded GOD beyng in a house of darknesse. For I reioysing with a glad voyce, glorified my God onely, that by such occasion I was deliuered from the Egiptian woman. Yet she left not to stande harkenyng, and saied: haue done, and take the offer whiche I put vnto thee, and fulfill my desire, and I will deliuer thee from thy bonde, and bryng thee out from the darknesse: but all that could perswade me nothyng, in so muche that in thought I was not inclined to my desire of her. For God loueth hym better whiche fasteth in chastitie,

ore a subs
e woman.

rie, being in a prison of darkenesse, then him whiche taketh his pleasure with voluptuousnesse in a Chamber of honor and riches. For if a man liue in Chastitie, and desire glorie, (if God perceiue it to bee expedient for him) he giueth vnto him as he hath done vnto mee. Many tymes as though she had been sicke, she descended vnto me vnlooked for, and heard the voyce of me praying, and stoode the more stil. But when I heard her sigh I helde my peace, for in her house, she stripped her self naked, brestes, legges and armes, whereby she might haue kindeled mee into the loue of her. For she was very faire, and gloriously adourned to haue deceiued me, but God kept me from her workes. Therefore my Sonnes, beholde what sufferaunce with prayer and fastyng doth. And therefore if you loue sobernes and chastitie in sufferaunce and humilitie of harte, the Lorde shall dwel in you, for he loueth sobrietie: and when the moste highest doth dwell in a man although he chaunce to fall into enuy or into bondage or slaunder, the Lorde whiche dwelleth in hym will for his chastitie not onely deliuer him, but also exalt hym, and glorifie hym as hee hath done me, for he is alwaies with him in worde in

Ioseph's singular chastitie.

God respecteth the vertuous, not the wealthy.

A propertie of a harlot.

The commoditie of prayer and sufferaunce.

deede and thought.

Iosephes lowlinesse in prosperitie.

My Children, ye knowe how well my Father did loue mee, and yet was I neuer the prouder thereof in my hart. For though I was a Childe, I had euer the feare of GOD in my mynde. When I grewe to age I moderated my selfe, and honored my brethren whom I feared. I healde my peace whē I was sold, because I would not haue the Ismaelites to know my stock and kindred, how I was the sonne of Iacob a man of greate strength and power. Therefore haue you in your deedes the feare of God, and honour your brethren, for all men that obserue the law of God, are loued of hym. Then I came with the Ismalites to a certaine place called Iudoculpe, and they demaunded of me what I was, & I saied (because I would not reproue my Brethren) that I was one of their houshoulde slaues. Then saied the chiefe of them, thou art no slaue, for thy countinaunce doth shewe thee what thou art. And he threatened me vnto the death, yet for all that I saied againe I was their slaue. But when wee came into Egipt, they begā to striue who should haue me for the money that was payd: and they agreed that I should abide in Egipt with

An amiable cōtenaunce a token of a liberal mind.

a

a Marchaunt of their facultie, vntill suche tyme as they had made their Marchaundise and returned againe. And God gaue me grace in the sight of the Marchaũt, that he gaue me the charge of his house, and the Lorde blessed hym by my hande. For the Lorde gaue hym plentie of gold and siluer, and I was with hym three Monethes and fiue daies. In this tyme, passed by Pemphetica the wife of Putiphar in greate glorie, and she cast her eyes vppon me (for the Eunukes had shewed her of mee) and she shewed her Husband of ỹ Marchaũt which was made rich in the hand of a young man being an Ebrew; and she said that they had stolen hym out of the lande of Chanaan. Therefore doe now iudgement vpon hym and take the yong man to be your steward: & the God of the Hebrewes shal bless you, for grace from heauen is in him. Putiphar her husband perswaded with these words, caused the Marchaunt to bee sent for, and saied vnto hym: what doe I heare of thee, that stealest Soules out of the lande of the Hebrewes, in sellyng of Children. The Marchaunt fell downe vppon his knees, and praied him, saying: I beseech thee Lord shew me, for I know not what thou sayest.

All thinges prosper vnder the righteous.

A couetous hart like Achab.

He aunswered againe, where gattest thou this Hebrewe childe? And he saied, the Ismalites left him with me, vntill they came this way againe. When he had said so, Putiphar saied, bring the young man hither. And I being brought in, did reuerence to the Prince of the Eunukes: for he was the third man in dignitie with Pharao, and Prince of all the Eunukes, & he had Wife, Children, and Concubines. And when he had taken me apart, he said, art thou bond, or art thou free? I aunswered bond. And he saied vnto me, whose bondman art thou? I aunswered him, the Ismalites. And he said againe vnto me: how came it to passe that thou waste made their bondman? And I saied: for they bought me in the land of Canaan: yet he did not beleue me, saying: truly, thou lyest, and commaunded me to bee beaten. Nemphetica his Wife spyed me beaten at a window, and sent vnto her husbande, saying: thy iudgement is vniust, for thou doest punish wrōgfully the yong man þ is stolen. But because I did not chaunge my wordes, yet againe was I beaten, and cōmaunded to bee kept at his commaundemēt, vntil such time as my maisters came.

A token of mercie if it were not for an ill ende.

And his wife said vnto hym: wherefore

woe ye keepe in captiuitie the noble childe? It were more almose to let hym goe, and to beate you. She would faine haue spyed me in desire of sinne, and I knewe nothing of this. Yee saied againe to Nemphetica, it is not honest among the Egyptians, to take away an other mans goods before he shewe hym of it. He saied that of the Marchaunt and of me, when I should be imprisoned. After that xxiiij. daies, the Ismalites came, and they hearyng that Iacob my Father was heauie for me, saied vnto me. Wherfore is it that thou saidest thou wast a bondman, and now we knowe that thou art the sonne of a greate man in the lande of Chanaan, and thy father sorroweth for thee in Sackcloth. Then I would faine haue wept: yet I refrained my self for shamyng of my Brethren, and saied, I knowe it not, for I am a bondman. Then they tooke counsell among them selues, whether or to whom they might sell me, least I should be founde in their handes. For they feared Iacob, least he would be reuenged of them: for they had heard that he was mightie both to God and man.

Note a flatteryng woman.

A good nature.

Then saied the Marchaunt to them, redeeme hym now from the iudgement of

Putiphar. They hearyng this, went and asked for me, saying that they had bought me for money, and he deliuered me. Nemphetica spake to her Husbande to buye me, for she said, I heare say they would sel him. And thei sent an Eunuke to the Ismalites and desired to buye me, and when he could not bargaine with them, hee returned and shewed his Ladie that they asked a greate price for the childe, she sent againe an other Eunuke saying, although they aske two besaunces of golde, see that thou spare not for money, but buye the Childe and bryng hym to me. He paide eightie golden crownes for me, and saied vnto his Lady that he paide an hundred. And I perceiuyng this, held my peace least ꝑ Eunuke should haue been searched. Beholde my sonnes, what I haue sustained. Loue one of you an other, and w̄ continuaunce cast out frō amōg you deceiptfull myndes, for God delighteth in the concord of Brethren, and hath pleasure also in the loue and chopse of a proued hart. For when my brethren came out of Egipt and knewe me, I gaue them againe their money, & I neuer gaue reproch vnto them but comforted them. And after the death of Jacob I loued them more abowndantly and

Thus the righteous be bought and solde.

Loue betwene brethren pleaseth God.

all

all that euer he commaunded me I did very gladly, & they marueiled because I suffered not them to bee troubled for a small cause, for all that was in my power I gaue to them. Their Children were reputed to me as mine owne, and mine owne children as their seruaunts. Their life was my life, and their sorow was my sorowe, & all their infirmitie or disease was myne, my laude was their land, my counsell was ꝑ counsell of thē. And I neuer exalted my self aboue them in pride for myne own worldly glory. But was amongest them as one of ꝑ least. Iosephes mercifull hart declared.

Therefore my Sonnes, if ye walke in the Commaundementes of my Lorde, the Lorde shall exalt you and blesse you in riches perpetuall. And if any man will doe euill to you, with meekenesse looke that ye pray for hym, and GOD shall deliuer you from all euill. Now beholde and see that for my long sufferaunce the Daughter of my Lord was giuen me to wife, and there was giuen to me with her an hundred Talentes of golde. For GOD made them to serue me, & gaue me beautie that I should be as a flower aboue them that were fayre in Israell, and he kept me vnto myne age both in strength and beautie, because I A promise for them that pray for their enemies. God prouideth for his elect.

was like to Jacob in all things. And what dreames I haue seene, my Children now heare. There were 12. Hartes feeding, and 9. were deuided abroade in the earth. Also I sawe, how that of Juda was a Virgine borne hauyng a white silken Robe, and of her came foorth an immaculate Lambe. And on the left hand of the said Lambe, was as it were a Lyon, and all beastes made against hym, and the Lambe ouercame thē, and troad them vnder his feete, and in him ioyed the Angels, the men, and al the earth. These thynges shall come to passe in their time, that is to say in the latter daies. Therfore my Sonnes, keepe the Commaundementes of the Lorde and honour Juda and Leuy. For of them, to you shall spring the Lambe of God, whiche by his grace shall preserue all Gentiles & Israel. The kyngdome of him is a kyngdome eternall which shall neuer passe. For my kyngdome shall be ended in you, as the keepyng of an Orchard, for after the haruest it shall appeare no more. I knowe right well that after my death the Egiptians shal trouble you. But God shall reuenge you and bryng you to the promised land which he sware to Abraham, Isaac, and Jacob. But carie my bo-

Josephes dreames.

Christ prophesied.

nes

nes with you, for in so doing, the Lord shall be in the light with you against the Egiptians, and Beliall shall be in darkneſſe with the Egiptians. Also carry with you your Mother Zilpha, and nigh vnto the valley, nere vnto Rachell, burie her. When he had saide theſe wordes he stretched foorth his feete and slept the sleepe of all the worlde. Then they enbaumed hym with Spices, puttyng hym in a Cheſt in Egipt after he had liued 110. yeres, who saw Ephraims children vnto the third generation. For vnto Machir the Sonnes of Manasses, were children borne on Josephes knees. After this all they of Israel bewayled hym and all the Egiptians with greate mournyng. For he had compaſſion of Egipt as of his owne proper members, and assisted them both with his labour and counsell, and did the good at all times and seasons.

¶ The Teſtament of Beniamin,

made to his Children at his death,
concernyng a cleane mynde.

Lo what true faithfull loue doth meane,
All you that louers bee:
It is in harte and not in luſt,
As here you plainly ſee.

The Copie of Beniamins wordes, which he vttered to his children, being of the age of a hundred & twentie yeares. He kissed them and said: As Isaac was borne in the hundred yeare of Abraham, so was I in the hundred yeare of Jacob: and because Rachell dyed at my birth, I sucked her bondwoman Billa. For after that Rachell had borne Joseph, she was barren twelue yeares. And when she had praied to the Lord in those twelue yeares, she conceiued and bare me. For my father loued Rachell excedingly, and wished to see two Sonnes by her, and therefore I was called Beniamin, that is to say, the sonne of my daies, or the sonne of my sorrow, because my mother dyed in the birth of me: When I came first into Egipt, and that my brother Joseph knew me, he saied to me: what saied they to my Father, when they had solde mee? I aunswered: They stained thy coate with blood, and bringing it to hym, sayd: See if this be thy Sonnes Coate or no. And my Brother also saied vnto mee: Truely when the Ismaktes

Beniamin what it signifieth.

tooke

tooke me, one of them strippyng me out of my Coate, gaue me a thin shirt to put on, and lashyng me with a Whip, bad me run. And as he went aside to hide my garment, a Lyon met hym, and slewe hym, and so his partners beyng affraied sold me to their fellowes. You therefore my Children, loue the God of heauen, and obey his commaũdementes, followyng that good and holy man Joseph, and let your mynde be set vpon goodnesse, as ye know that myne hath been. Hee that hath a good mynde looketh rightly vpon all thynges. Feare God and loue your Neighbours, and then although the spirit of Beliall tempt you to al naughtinesse to trouble you, yet shall it not get the vpper hand of you, no more then it did of my Brother Joseph. How many folke would haue killed hym, and yet GOD defended hym: For he that feareth God, and loueth his Neighbour, cannot be wounded of the ayrie Spirite Beliall: and he that is shielded with the feare of the Lorde, is safe from harme bothe of Man and Beast, and cannot bee ouercome because hee is helped by the loue of God, which he hath towards his Neighbour, For Joseph besought our Father Jacob, to pray for my Brethren to the

Iosephes displeasure reuenged by God.

Temptation shall not ouercome the that feare the Lorde.

the Lorde that he would laie to their charges, the mischiefe that they had deuised against hym. Whereat Jacob cryed out, O sonne Joseph, thou hast ouercome my hart. And there withall imbracyng hym, he kissed hym two houres together, and said: In thee shal the prophesie of Heauen be resembled to the full, concernyng the Lambe of God and Sauiour of the worlde, that the vnspotted shall be deliuered for the wicked doers, and he that is without synne, shall dye for the Sinners in the bloud of his Testament, to the saluation both of the Gentiles and of Israel, and he shall dasshe Belial and his seruauntes. My Children looke vpon the ende of that good man and follow his mercifulnesse with a good mynde, that you also may haue a crowne of glorie vpon your heades. A good man hath not a darke eye, for he is mercifull to al mē, yea though they be sinners and haue deuised mischiefe against hym, and he that doeth good, ouercommeth euill 1. by the defence of goodnesse, and loueth 2. the righteous as his owne Soule. If an other 3. man be honored, he enuieth it not: if a man be enriched, it grieueth him not. If a man be strong 4. or valiaunt, he praiseth hym, and beleuing hym

Joseph a right figu of Jesus Christ.

A good m

1. Ouerco meth euil 2. Loueth righteou 3. Enuieth not. 4 Praiseth the valia

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hym also be chast, he defendeth 5. hym that hath the feare of GOD. He worketh together with hym that loueth GOD, and if a man forsake the 6. almightie, hee warneth hym to returne againe. Whosoeuer hath the grace of the good Spirite, hym doeth he loue as his owne life. He 7. pitieth the poore, succoureth the weake, and prayseth and honoureth GOD. My Children, if ye haue a good mynde, euill men shall stande in awe of you, and vnthrifties shall for very shame be conuerted to goodnesse. So that couetous men shal not onely departe from their nigardlinesse, but also giue of their aboundaunce to the needie. If ye bee good doers, both vncleane spirites shal flee from you, and shrewd beasts shall shun for feare of you. For where the regard of good workes is in the mynde, there darknesse flyeth away. For if hee doe wrong to any holie man, he is sorie for it: and if a holie man receiue wrong, he pitieth the doer, and putteth it vp with silence. And if any man betray a righteous soule, and the righteous pray for his betrayer, the betrayer is not a little disgraced, and the righteous becommeth muche more notable afterwarde, as did my Brother Joseph. The guilefull spi-

rite

vice of Beliall hath no power ouer a good mans mynde: For the Angell of peace guideth his soule. He looketh not affectionatly vppon corrupptible thynges, ne raketh together riches in the desire of voluptuousnesse. He is not delighted with pleasures. Hee grieueth not his Neighbour, he stuffeth not hymself with meate, neither wandreth hee in the pryde of his eyes: For the Lorde is his portion. Hee taketh no glory for giuyng good counsell. Hee passeth not how men dishonour hym, neither can hee skill of any guile, vntrueth, strife, or slaunderousnesse. For the Lorde dwelleth in hym, and inlightneth his mynde, and he reioyceth before all men in a good tyme. A good mynde hath not two tongues: one to blesse with, and an other to curse with: one to slaunder with, and an other to honour with: one of sorrowe, and an other of ioye: one of quietnesse, and an other of trouble: one of dissimulation, and an other of truth: one of pouertie, and an other of riches: but it hath one only disposition pure and vncorrupt towardes all. It hath no double sight nor double hearing. For in all thinges that he doth, speaketh or seeth, he knoweth that the Lorde beholdeth his hart, and therefore

The properties of a righteous man.

he

he cleanseth his mynde that he may not bee found faultie before GOD and man. But all the workes of Beliall are double, and vtterly voyde of simplicitie. Wherefore my Children, shunne the naughtinesse of Beliall, for at the first he delighteth those that obey them, but in the end he is a sword and the Father of seuen mischiefes. For when the mynde hath once conceiued by Beliall, it bringeth foorth, first enuy, secondly desperatnes, thirdly sorowe, fourthly bondage, fiftly needinesse, sixtly troublesomenesse, and seuenthly desolation: and for that cause was Cain tormēted with seuen punishmentes by God, for in seuen yeare together GOD brought euery yeare a newe plague vppon Cain. Two hundred yeares he suffered, and in the nine hundred yeare, the earth was made desolate with the floud for his righteous brother Abels sake. In seuen hundred yeres is Cain iudged, and Lamech in seuentie tymes seuen: for they that are like Caine in spitefulnesse and hatred towardes their Brethren, shall be punished with the same punishment for euer as he was. You therefore my Childrē eschew malice, enuy, and hatred towardes your Brethren, and cleaue to goodnesse and loouingnesse

Disobedience father of seuen mischiefes.
Enuy.
Desperation.
Sorrowe.
Bondage.
Needines.
Trouble.
Desolatiō.

An example of Cain.

louingneſſe. He that hath a mynd cleane in loue, looketh not vpon a woman in way of lechery. For he hath no defiling in his hart, becauſe the ſpirit of the Lord reſteth in him. For as the Sunne is not defiled by ſhining vpon a puddle or dunghill, but doeth rather drie vp and driue away the ſtincke: euen ſo a pure mynde ſtriueth againſt the vncleanneſſe of the earth, and ouercommeth it, but is not defiled it ſelf. And I perceiue by the ſayinges of þ̄ righteous Enoch, that there ſhalbe euill deedes among you. For ye ſhal defile your ſelues with the fornication of Sodome, and periſhe all ſaue a fewe, and multiplie inordinate luſtes in women, and the reigne of the Lorde ſhall not be among you, for he ſhall take it away ſodenly. Nenertheleſſe, the Lordes Temples ſhall bee made in our portion, and it ſhalbe glorious among you. For the Lord him ſelf ſhal take the Kyngdome vpon hym, and the twelue Tribes ſhall bee gathered together there, and all Nations ſhall reſort thither, vntill the moſte highest ſende his ſaluation in the viſitation of his only begotten. And he ſhal enter into the firſt Temple, and there the Lord ſhall ſuffer wrōg, and be deſpiſed and be lifted vp vppon a peece of Timber. And

An apt ſimilitude to a mynde reſiſtyng ſinne.

I prophecie of the natiuitie of Chriſt.

Of his paſſion.

h.17.
the com=
ng of the
y spirite.

f his as=
ntion.

t is a bene=
te to see a
odly man.

A godly life
a goodly in=
heritaunce.

A prophesie
of the last
commyng of
Christ.

the Veyle of the Temple shall be rent asun-
der, and the Spirite of the Lord shall come
downe vppon the Gentiles poured out as
fire. And rising vp from the graue, he shall
ascende from earth to Heauen. He shall re-
member how base he hath been vpon earth,
and how glorious he is in Heauen. When
Ioseph was in Egipt, I longed to see his
person, and the fayne of his countenaunce.
And through the prayers of my Father Ia-
cob, I saw him awake in the day of his full
and perfect shape. Now therfore my Chil-
dren, know ye that I shall dye. Wherefore
deale euery of you truely and rightfully
with his Neighbour, worke ye ratily and
faithfully, and keepe ye the lawe and com-
maundementes of the Lord: for that doe I
teache you, in steade of al inheritaunce. And
giue you the same to your Children for an
euerlastyng possession. For so did Abraha,
Isaac, and Iacob: they gaue vs al these thin-
ges for an inheritaunce, saying: keepe the
Lordes commaundementes, till he reueale
his sauing health to al Nations. Then shal
ye see Enoch, Noe, Sem, Abraham, Isaac,
and Iacob, rising at his right hand with ioy-
fulnesse. Then shall we rise also euery of vs
to his owne Scepter, worshippyng the

kyng

kyng of heauen whiche appeared on earth in the base shape of mā. As many as beleue in him, shall reioyce with him at that time. And all these shall rise againe to glorie, and the residue vnto shame. And the Lord shall first of all iudge Israel for the vnrighteousnesse committed against him, because they beleued not in God that came in the flesh to deliuer. Then shall he iudge all nations, as many as beleued not in him when he appeared vpon earth, and he shall reproue Israell among the chosen of the Gentiles, as he reproued Esau in the Medianites, that seduced his brethren by fornication and Idolatrie, who were estraunged from God, and fell away from the inheritaunce of the children, because they feared not God. But if you walke in holinesse before the Lord, ye shall dwell in hope again in me. And all Israell shall be gathered to the Lorde, and I shall no more be called a rauenyng Wolfe for your robberies sakes, but I shall be called the Lordes workeman, whiche giueth foode to suche as doe good. And if in my seede shall be raised vp the beloued of the Lorde, whose voyce shall be heard vpon the earth, and he shall giue newe knowledge, and inlighten all Nations with the light of

The resurrection and iudgement described.

A prophesie of the nativitie of Christ.

Christ described.

vnderstandyng, and shall come vp to saue Israel. He shall take from thē as a Wolfe, and giue to the Synagoge of the Gentiles, and continue in the Synagog of the Gentiles vnto the worldes ende. He shall bee among their Princes as Musicall melodie in the mouthes of all men, and his doynges and sayinges shall bee written in holy bookes. He shall be the Lordes dearlyng for euermore: And as concernyng him, my Father Iacob taught mee, saying: He shall amend the defaultes of thy Tribe. And whē he had ended these sayinges, he commaunded his Children to cary his bones out of Egipt, and to burie them in Hebron by his Fathers. So Beniamin dyed a hundred and fiue and twentie yeares olde in a good age, and they put hym in a Coffin, and in the foure score and eleuenth yere before the departure of the Israelites out of Egypt, they and their brethren conueied their Fathers bones priuily againe into the land of Chanaan, and buried hym in Hebron at the feete of his Fathers, and returned againe out of the lande of Chanaan, & dwelt in Egypt, till the day of their departure thence all together.

Christ wil purify away our sinnes.

FINIS.

¶ How

¶ How these Testamentes of the twelue Patriarches, were first found, *and by whose meanes they were* translated out of Greeke into Latine.

THese Testamentes were hidden & concealed a long tyme, so as our teachers and the auncient Interpreters could not finde them. Which thyng happened through the spitefulnesse of the Iewes, who by reason of the moste euident, manifest, and often prophesies of Christ that are written in them, did hyde them a long while. At length the Greekes beyng very narrow searchers out of auncient writinges, sought these Testamentes warely, and got them more warely, and translated thē faithfully out of Hebrewe into Greeke. Neuertheleſſe, this writyng continued yet still as vnknowen, because there was not any man to be found, that was skilfull both in the Greeke and Latine, nor any Interpreter that might procure the Translation of this noble worke, vntill the tyme of Robert the second, surnamed Grosthead Bishoppe of Lincolne, who sent diligent searchers as farre as Greece, to fetche hym a

copie of the saied writyng without respect of their charges whiche he bare moste liberally. Therefore to continue the remembraunce of those most lightsom prophesies to the strengthnyng of the Christian faith, that reuerend Bishop did in the yere of our Lorde. 1242. translate them plainly and faithfully, worde for worde out of Greeke into Latine, (in which two tongues he was counted very skilful) by the helpe of M. Nicholas Greeke, Parson of the Churche of Dachet, and Chaplaine to the Abbot of Sainct Albons, to the intent that by that meanes the euident prophesies which shine more brighter then the day light, might the more gloriously come abroade to the greater confusion of the Jewes, and of all Heretickes and enemies of the Churche of Christe, to whom be praise and glory for euer Amen.

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¶ Cum Gratia & Priuilegio
Regiæ Maieſtatis.